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WOMAN'S WORK FOR WOMAN.

Vol. XVII. MARCH, 1902. No. 3.

MARCH may be called the street sweeper of the year. With an energy and fervor which remind us of an old-fashioned matron busy over her annual house-cleaning, the first spring month goes driving to and fro with merry winds and blustering gales that search into every nook and corner on land, and ruffle the waves on every sea. How fast our years fly. We spend them as a tale that is told. Is not their lesson one of impressive suggestiveness, to be up and doing while the day lasts, to be busy, but not agitated, for we work for the great King, whose goodness never ceases. Even under the apparent wildness of March Nature preserves an intense tranquility at the heart of things, and in our spiritual life we may well take a hint from her.

LIGHT on the sacred pages of God's Word is constantly coming from the far lands. The Star in the East has never set. In a recent letter from Persia Miss Annie Montgomery says: "We saw this morning a part of a wedding we have not seen before. The bride must have her first meal brought from her father's house, from which also a portion is sent for all the household into which she comes and for all the bride's special friends. We sat down on the floor, and the bride and I ate from the same plate. I sat on a cushion, for it is too hard on my feet to sit on the floor.

"About midnight last night the cry came, 'The bridegroom cometh!' The bride was then dressed in the garments provided by the groom and he came and received her, and then they went to the church. It is a curious, weird spectacle, and one worth seeing, to go with them to the church at that hour of the night."

IT is sometimes said that activity in benevolent and missionary work leads women to neglect home and husband and children, to assume authority and seek publicity, to ignore or refuse the deference due to men in their social and ecclesiastical relations, to leave undone the quiet duties, to lose the gentleness and power of the highest womanhood. Mrs. Laflin's life seems a refutation of such opinions. Her home was beautiful and hospitable, her husband trusted in her, her children rise up and call her blessed. She always stood strongly for cheerful loyalty to constituted authority in church and state. She could present a case and give reasons with clearness and decision, but if the majority or the constituted authority was adverse to her views, she knew how to yield generously.

We have lost from sight an able, consecrated co-worker, a true and trusted friend, a beautiful and dignified woman, but beyond the veil that no Roentgen rays can penetrate this woman walks in the light of God's presence, free, glad, loving. Let us rejoice for her and gird ourselves to follow on, working and watching while the day lasts, that we, too, may finally receive the *well done* from our Lord and Master.

MRS. FOSDICK, concerning whose valuable service loving mention was made last month, was for seventeen years Treasurer, not President, of the Women's Presbyterial Union of Nassau. This correction is made by request. In performing the duties of this responsible office she spared neither time nor strength, and was ideally equal to the work it entailed upon her.

MISS HULDA CHRISTENSEN, who died recently while on furlough in Norway, was one of the ablest and most devoted missionaries in Africa, a woman of unique personality, whose rich nature and great talents were consecrated to

the people of Africa. There will be mourning for her among the girls of Benito and in the homes she cheered by her kindly presence, for many a day.

Miss Christensen was born in Norway in 1867. Her childhood was spent in a Christian home where great interest was felt in foreign missions, and she grew up in an atmosphere fragrant with consecration. Coming to this country a girl, she offered herself to work for Africa, first spending two years in the Bible Institute in Chicago in learning English and in special training for the spiritual work she was to undertake. The African climate, so perilous to many, did not harm her, and she spent the years between 1891 and 1901 at Benito Station, with the exception of one furlough in Norway. One after another other members of the station were obliged to leave on furlough or returned home in broken health, but Miss Christensen stayed on undaunted at her post, assisted only by native helpers.

When at last relieved she went back to her native land, and there, on Christmas Eve, at the home of her sister, she died. One more added to the honor roll of Christ's disciples who have toiled for Him on the Dark Continent.

LETTERS from Korea dwell sorrowfully on the loss that land has sustained in Mr. Leck's decease. "So strong he was in every way, making rapid progress in the language, winning friends among the people, a faithful, quiet worker, he seemed entering upon years of usefulness. He was about undertaking a long journey northward into new territory when God called him hence."

Called him, we are sure, to other work elsewhere in His universe.

An extra supply of the January magazine being now on hand, we are sending them to all those who wished for them.

IN Mr. Robert E. Speer's interesting volume, entitled *Presbyterian Foreign Missions*, there is a significant passage on Africa: "The story of its missions has been full of sadness and tragedy, full also of triumph and gladness. From the days of Albert Bushnell—gentle, refined, courteous, popular everywhere and respected highly among the French naval officers on the coast, smiling genially to his friends as he sailed last from New York, in 1880, though he knew he would never come back, and dying before he reached his field again,—and of George McQueen, —who, as he died, said to his schoolboys: 'I came from America to tell you these things of God. I have lived as a light among you. You must tell your people these things and live as lights among them,' and then sank under the fever—down to the last young missionaries who have passed away within a few months of reaching the field, the workers have fallen too fast; but without lamenting that they had given their lives 'to heal the world's open sore.' It has been a deadly climate. Of the 138 white missionaries who have gone out from the beginning, twelve have died and not a few others returned within one year. The average service has been seven years. On the other hand, there have been some who have lived and toiled long—Dr. Nassau for thirty-nine years, Mrs. Ogden for twenty-one years, Mrs. DeHeer for thirty-eight years, Miss Nassau for thirty-two years, Mrs. Reutlinger for thirty-four years, and all these are still living and working actively for Africa, and have not fallen yet before the fever that comes up in that 'soft white mist rolling low and creeping and crawling out from the lagoons . . . stretching out from under the bushes . . . now raising itself up into peaks, now crouching down . . . and sending out long white arms and feelers . . . and then drawing them back as if it were some spirit-possessed thing, poisonous and malignant."

All this for Christ's sake, and to redeem people held in bondage to the deepest ignorance and the most abject superstition. All for Christ! a joyful service.

ONE of our missionaries in Japan, writing home to a friend, pays this tribute to a band of honorable women, of whom, thank God, there are many whose names we recall:

"The long list of women missionaries whose lives shine by reason of their fidelity and singleness of purpose. I

have always had a great admiration for the single lady missionaries here in Japan, and they must be alike all the world over. They endure hardness, they live economically, they take infinite pains, they stick at their work till the end; holding themselves fast to duty, love and service."

One word more, dear sisters of the Presbyterian household, again, by way of reminder. The women of Oregon and Washington should send for leaflets and other literature to the headquarters of the Woman's North Pacific Presbyterian Board of Foreign Missions at Portland, Ore. The Woman's Occidental Board—Nevada and California—should send to their headquarters, 920 Sacramento Street, San Francisco, Cal.

The Woman's Board of the Southwest—Arizona, New Mexico, Texas, Oklahoma, Indian Territory, Arkansas, Missouri and Kansas—should apply to 1516 Locust Street, St. Louis, Mo.

The women of Northern New York are asked to apply for literature to Miss Sarah Freeman, 54 Second Street, Troy, N. Y. Those of New York, Connecticut, Massachusetts, Vermont, New Hampshire, Maine and Kentucky may send to 156 Fifth Avenue, New York.

Idaho, Nebraska, Montana, Wyoming, Utah, Colorado, North Dakota, South Dakota, Wisconsin, Minnesota, Iowa, Michigan, Indiana and Illinois belong to the Board of the Northwest; headquarters, Room 48, 40 East Randolph Street, Chicago.

Ohio, Pennsylvania, West Virginia, Maryland, Delaware, New Jersey and Tennessee have headquarters at 501 Witherspoon Building, Philadelphia.

Subscriptions for Woman's Work for Woman must be sent to 156 Fifth Avenue, New York; for *Over Sea and Land* to 501 Witherspoon Building, Philadelphia.

Easter falls this year in March, so that its days will be processional, leading us, step by step, to the highest point in the Christian year. May the Lord who rose on Easter morn give us an abundant blessing, wherever we celebrate His resurrection with chant and glad acclaim.

There are many things in the Bible that you cannot fully understand till you live in the East. For instance, says a missionary, when we read of the treading of the grapes, we in the West used to think of wine-making, but they tread the grapes in the wine-press in just the same way to make molasses!

Just as we go to press a letter comes from Mrs. Reutlinger, telling of her return to Benito after her furlough. "I wish," she says, "you could have been on the beach when we landed. The joy of our people passed all bounds. Hands were stretched eagerly forth, and how the eyes did shine! But it did look awfully lonely to see Mrs. Gault in the midst of all these dark faces. She was brave to remain here alone. Well, as of old, there is an abundance of work to be done. The children are clamoring to be taught, the sick anxious for attention. The tropical weeds do not stand still and wait our convenience, but wax apace. Bamboo roofs and walls have a way of giving out. The cockroaches have taken possession of empty bureaus and closets and must be dislodged.

"The ignorance and misery about us seem all the darker after our year in the midst of light and blessing."

When the March magazine reaches your hands the Fourth International Convention of the Student Volunteer Movement for Foreign Missions will have been held at Toronto. From February 28 to March 2 the meetings were addressed by the foremost and ablest speakers on missions, both from the field and at home. Among them were men and women on whom the Church depends for leadership and inspiration men who reflect in their life and conduct the spirit of the Master.

Eliza D. Everett, for a score of years at the head of our Girls' Seminary at Beirût, Syria (in this country since '89), on February 7 was stricken down suddenly at her home in Chicago with hemorrhage of the brain. "God's finger touched her, and she sleeps," but in many Syrian hearts her memory is a living thing. Besides her work as missionary teacher, she translated into the Arabic language some text-books now in use.

Mrs. George H. Laflin.

MARY BREWSTER LAFLIN.

The words of the first psalm seem most appropriate to the life of Mrs. Laflin, for, planted by the river of waters, she brought forth fruit from her girlhood on.

Mary Brewster Laflin was born January 24, 1832, in Pittsfield. She was a direct descendant of Elder Brewster, of the Mayflower company. Her father, Dr. Brewster, was the village physician, who brought comfort as well as help to all the sick in the early days of Pittsfield. Her church training until her marriage was under that saintly man, Dr. John Todd, who did so much not only for the youth of that town but for the country at large. Her education was received at Pittsfield, where was then one of the best schools for girls in the country. Her erect and dignified bearing, even at sixteen, was noticeable; the mass of dark-brown hair which crowned her head, and her bright face and brilliant color, made her the pride of her class, and indeed of the whole school. Mrs. Laflin completed her course of study at eighteen and was married at nineteen, after which her home was for the most part in Chicago. Four sons and one daughter were born to her, one son dying in boyhood and one in his freshman year in Yale College.

One of Mrs. Laflin's most conspicuous gifts was the remarkable executive ability which she possessed. This not only made her a leader in all the forms of philanthropic work in which she was engaged, but also brought happiness to her family, and made her home, whether in city or country, very attractive to the privileged visitor. In her beautiful summer home in Pittsfield she loved to gather her children and grandchildren about her, never forgetting, year by year, some to whom this visit would bring the greatest pleasure of the season. Her servants were selected with judgment and carefully trained, remaining many years in her employ, until they seemed a part of the family, and, as was most fitting, they stood with her family when she passed through the valley of the shadow of death.

In 1868 the Board of the Interior (now the Congregational Board, connected with the A. B. C. F. M.) was organized, with which the Presbyterians were then affiliated. Mrs. Laflin was chosen Recording Secretary. She filled this office for two years, when the Board of the Northwest was organized, of which she was chosen one of the two corresponding secretaries.

For years the Board had no office and no clerks, the secretaries doing all the writing, which occupied a good part of their every-day life. We early learned to depend upon Mrs. Laflin's methodical ways and her clear, condensed style of writing, especially in the line of circular letters and annual reports.

She resigned from the office of Secretary in 1890, but remaining as one of our vice-presidents, was ever a mainstay. Her labors on the Missionary Board by no means exhausted her splendid energy. For thirty years she was a leading spirit in the Home for the Friendless, not neglecting, either, the claims of her own church, the First Presbyterian.

Notwithstanding the prominence always awarded her by reason of her ability, she still retained a timidity which made her shrink from taking part in any meeting except as her strong sense of duty urged it upon her. Her whole life, indeed, was an unwavering allegiance to duty, and this is beautifully illustrated in a little clipping which she sent in the last letter she ever wrote—a letter to her grandson. The verses follow:

I said, "Let me walk in the fields,"
He said, "No, walk in the town."
I said, "There are no flowers there,"
He said, "No flowers, but a crown."

I said, "But the sky is black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "there is sin."

I said, "The air is thick,
And the fogs are veiling the sun."
"Yet souls," He answered, "are sick,
And souls in the dark, undone."

I said, "I shall miss the light,
And my friends will miss me, they say."
He answered, "Choose to-night
If I shall miss you, or they."

S. S. B.

Our Missionaries in Africa

AND THEIR POST OFFICE ADDRESSES.

BATANGA.

Mrs. Robert M. Johnston, Batanga, Kamerun, West Africa.
Mrs. Peter Menkel, Batanga, Kamerun, "

BENITO.

Mrs. R. H. De Heer, Benito, Congo Française, West Africa.
Mrs. Louise Reutlinger, Benito, Congo Française, West Africa.
Mrs. W. C. Gault, Benito, Congo Française, West Africa.

EFULEN.

Mrs. W. C. Johnston, Batanga, Kamerun, West Africa.
Mrs. Johnson, Batanga, Kamerun, "

ELAT.

Mrs. William M. Dager, Batanga, Kamerun, West Africa.

GABOON.

Mrs. Thomas Spencer Ogden, Libreville, Gaboon, West Africa.
Mrs. Edward A. Ford, Libreville, Gaboon, "

LOLODORF.

Mrs. Wilmer S. Lehman, Batanga, Kamerun, West Africa.

In this country:—Miss Isabella A. Nassau, Warrior's Mark, Pa.; Mrs. Frederick G. Knauer, Omaha, Neb.; Mrs. Johnson, 1249 West Fourth St., Los Angeles, Cal.; Mrs. Lippert, Station L, Cincinnati, Ohio.
Deceased:—Miss Hulda Christensen.

Miss Hulda Christensen.

The Norway pines breathe mournful lay
Above the snow-clad hills to-day;
Heard, too, upon this western shore,
Above the Atlantic's wintry roar.
Bolondo palms bow sadly low
Where Afric's sobbing children go,
Wailing their grief to every breeze
For the sorrow borne across the seas—
That the loved teacher dwells on earth no more;
But, "perfect" in Christ-likeness, walks the heavenly shore.

Our hearts are breaking in their grief,
Fast falling tears bring no relief;
Homes in three different lands will wait,
In vain, her coming soon or late.
Dear one! Who will take *your* place,
And fill it with *your* loving grace
In far Benito's mission home,
Whence *you*, our brightest one, have gone?
In wondering grief we have no word to think or say
Save only, "She has gone! It was God's will and way!"

Isabella A. Nassau.

COURAGE.—Though the workers fall wearied out at their posts of service, the work never stops. Always the Master has some one to send, and always some one answers, "Here am I, send me," when there is a vacancy in the ranks. Out on the edge of the frontier, in the heart of the wilderness, in the thronged city, in a forgotten corner of the world, it is the same. The Commander-in-Chief knows the most obscure private and the ablest general alike, and when He transfers a soldier He fills the empty place.

The Leaven of the Gospel in Africa.

Wherever Christianity has been preached it has fulfilled the prediction of its Founder in that it has exerted a leavening power, transforming and moulding the thought and life of the people until it has leavened "the whole lump." In the majority of cases this leavening process is slow but none the less certain. And yet even its slowness may, after all, be more apparent than real, for even the Christian observer is hardly ever in a position where he can fully appreciate the nature of "the lump" which is to be leavened. In mission fields it may usually be observed that the younger workers are more apt to become impatient or discouraged than the older ones, and the longer one is in the work the surer he becomes of its constant advances and ultimate triumph. The older missionary shows more of that serene confidence which advances unfalteringly in the face of tremendous difficulties, for he has seen the field and known its conditions for a long time, and under all the reverses and disappointments he has perceived a constant progress. He has noted the gospel's leavening power steadily permeating the minds and hearts of the people, so that it has wrought changes which, while they can never be chronicled in mere statistics, form no less a part of achieved success than do the number of churches and believers.

In all our judging of the conditions among heathen people we are of necessity somewhat handicapped by our early environments and training. Could we for a few moments divest ourselves of these and with the calm and unbiased judgment of the scientist, from the viewpoint of the natives, ponder the conditions in which the gospel has found them, we could then form a better estimate of what the gospel has accomplished. We must remember that in this process the gospel has often changed, and not seldom completely reversed, public opinion on matters whose propriety no one had questioned for centuries until the missionary came. It is of a few such instances that I wish to speak.

THE LORD'S DAY.

In the coast work of our West Africa Mission the first noticeable instance of Christianity leavening public opinion is in regard to the Sabbath day. Even a newcomer can notice at once the restful quiet which pervades the whole district on the day of rest. On week days the men may be seen going out to sea in their shell canoes to catch the daily supply of fish, while the women will be found in the gardens, cultivating or gathering the cereal part of their food. All this ceases on the Sabbath and there is rest. If any one breaks this rest by unnecessary work, he is fined by the chief of his village. The only people who do not observe this rest are the caravans from the interior, and they are under the direction of white traders. Now the Christians in this region do not yet form a majority of the people, yet the whole population observes

WOMEN RETURNING FROM WORK IN THE FIELDS AT THE END OF THE DAY.

this law. Inasmuch as I see that those who preceded the missionary in these regions, namely the traders, do not enforce or practice a Sabbath observance, I believe that it came with the gospel, and since it affects the entire population the case is the more remarkable.

AN ADVANCE STEP.

Again, the payment of a dowry by the bridegroom to the parents or relatives of the bride has been a universal and time-honored custom in Africa. Now while there is nothing wrong about this, *per se*, from a moral or religious point of view, the practice is nevertheless deprecated and discouraged by all missionaries, for it is apt to keep the position of the wife down to the low level of a mere object of barter; she is, in fact, the chattel of her husband. But such an ancient custom cannot be stopped at once, even by a missionary. The people must first be made to feel its inexpediency before they can be induced to change it. As a rule, all the relatives share in the dowry, and therefore it has often occurred that even if the Christian parents would be willing to relinquish it, the non-Christian relatives object, and so the practice has been kept up. But over a year ago the Batanga Christians resolved to take a stand against it, and pledged themselves to give their daughters in Christian marriage without requiring the payment of a dowry. When we consider that by doing this the Christian father, for the sake of his new faith, voluntarily relinquishes a considerable income—an income perfectly legitimate from the native viewpoint—we thank God and take courage. The gospel has triumphed again, and the view as to the position of the wife whom the Lord has given to the man has been purified and elevated. The leavening power of the gospel has been at work. These Batanga Christians have made the start in the forward movement, and I believe the leaven will continue to work until all the others will fall in line.

PROTECTION FOR THE WIFE.

Again, the marriage relation among heathen nations is never what it should be, but the gospel always elevates and purifies it, as it does all existing legitimate relations of the people. Now the Christian fathers and mothers of Batanga have seen to their great sorrow how easily a man may break his marriage vow, and the wronged wife and parents have no redress. A young man may promise faithfully at the time he marries that he will never put away his wife, but it has turned out again and again that after a few years he will say, "I am tired of this woman; I will put her away and buy another." This is an inheritance of heathenism. But a Christian mother wants a better lot for her daughter. If she is good enough while young and handsome, she ought not to be turned aside after she has spent the flower of her strength for the husband of her youth. But what can they do to insure this wanted permanency of the marriage bond? Public opinion on this matter has not yet reached that stage of development where it would demand a tribal guarantee to the permanency of the wedlock, and civil law as we know it does not exist. The Christians therefore have petitioned the colonial government, through their missionary as representative, to make some provision whereby those who desired it might be married by the civil governor in order that their marriage bond might be legally protected.

These facts are certainly forward steps. They are milestones on the road of Christian progress. The leaven of the gospel is working and making itself felt in the social and civil life of an erstwhile barbarous people, and the results are fair and fragrant blossoms, which warrant the expectation of a full harvest to follow. Certainly where such changes of sentiment can be noted the work of the missionary has not been in vain, for only a changed heart can give them expression. *F. G. Knauer.*

FAITH.—We are apt to forget how dark were the clouds around our own pagan ancestors, before the Sun of Righteousness arose to disperse their night. Clear and bright in our Lord's own time, the darkness shall be lifted from Africa, and its day shall march onward to high noon.

Itinerating in Africa.

Itinerating in the interior bears somewhat the same relation to station work as does pastoral to pulpit service in the homeland. However, the people met in the towns beyond half a day or less from the station are not those who come to the services regularly or even occasionally. By far the most of them, especially women and children, never come out of their local bush abodes at all. But it is felt that going out into the highways and byways of the bush to the people who cannot come to us is a very pressing complement to the station effort. David Livingstone revealed the missionary heart when he could not endure the suffocating thought of being tied up indefinitely to a local station, saying that he would "push a path to the interior or perish." What the extra-ordinary Livingstone did on a large scale the ordinary missionary, inspired by the same spirit, may do in a small way, and will do better station work because he has seen afresh the heathen in the destitution and degradation of their every-day life.

On the first trips among the towns the people are seen to be shy, suspicious, afraid. They seem to look much more with their eyes than hear with their ears; they are oblivious to the fact that the man is preaching; they interrupt and beg for goods they want, the hat that the missionary is wearing, or ask that he show them his gun or remark upon his beauty, and he wonders on leaving a town what impression has been left, whether the message he gave, or his own personal appearance, or his bags of goods, lingers longest in the minds of the people.

After a meeting, to which the self-sufficient headman would not come, a young fellow, who had not given first-rate attention but seemed frivolous in the meeting, walked up and down the street clapping his hands leisurely and saying, "The *minisi* (minister) says that God gave ten commandments, that God teaches that stealing is bad, that killing people is against His law, that loving anything more than God is bad, that a man should marry only one woman and that a man and a woman are equal, and that only God's man can go to God's town, and that bad people will go to a house of fire when they die and never go out again." A year after that same young man came to our station, ten miles away, and told of what he had heard months before! Not only are permanent impressions made in the fragmentary visits of an itinerary, but acquaintances are formed, confidence generated, friendship established. The missionary from that day forth has a personal hold upon every village visited, every individual met, and the people cease not to talk about what he did and said.

TO THE COUNTRY OF THE DWARFS.

On a trip of one week, from which we returned yesterday, the farthest point reached was probably north by west of Lolodorf about fifty miles, at a Bakoko town less than one hundred miles from the West Coast and situated on the Nlong River. This river, which gathers considerable volume as it finds its way from the interior and empties into the Atlantic at Little Batanga, on account of its size is famous among the tribes of this region. It flows with the quiet of deep waters and is, perhaps, 2,000 feet across at the point visited. The journey from Lolodorf up was through the Gewondo country. By a swing to the right, the return was through some Bakoko and some Ngumba villages. We visited a settlement of Dwarfs, of which we will speak farther on. Rains, many of them torrents, fell almost every day or night, without regard to whether the missionary was sheltered under a roof that either did or did not leak or under a torn umbrella in the bush. The streams were high. The water-filled gorges between the mountains buttressing the Nlong and the numerous tributaries emptying into this river presented from one to four feet of water.

As the hours of travel passed through a primeval forest with dense foliage that served as umbrella from the sun, with my two Ngumba carriers and three Bulu school-boys, it gradually became evident that there were not many people to be seen along those roads. The villages were very few and none of

them large. Villages were from two to five hours apart. The impression is that this part of Africa, as a whole, is not very thickly settled, owing, perhaps, to its being somewhat off any main highway into the interior. It is poor economy to go often through such a country, yet it was a privilege to have meetings with even a few, many, if not most, of whom had never before heard a word of the gospel. The people in the towns received me in various ways. Up in the country they had not seen much of the white man and seemed to be sorry for what they had seen. The natives had grievances against the traders for turning the tide of their trade away, and against the German officers and their colored soldiers, saying that they had ravaged their towns, taking away the young men to serve as laborers and soldiers, and in some cases taking the women along, too. Reports of this kind come up from many quarters, and those left in the towns fear and hate the white man. As I approached the town the people, always watching, alarmed at the sight of a white man, unfortunately in clothes the color of those worn by officers, often fled to the bush. Usually they came back when we called them, much relieved to know that the white man was a *minisi*.

A MISSIONARY AND HIS WIFE ON THE ROAD IN AFRICA.

At a Bakoko town the people seemed distant, and I wondered what was the reason until the headman told me his grievances, which showed that he had a sore and resentful heart against the white man for the incursions and ravages he said they had made among his people. He said he had never known a white man to treat him kindly before.

WITH THE LITTLE PEOPLE.

In the Mekok village, where I spent Sunday, we learned that a camp of Dwarfs was not very far away. These little people are very shy by nature and are migratory. It is somewhat of an accomplishment for a white man to ascertain just where they are at any time and to reach their presence without their evading him. They seek their abodes in out-of-the-way places off the main highways. Their tactics are those of the will-o'-the-wisp. We therefore secured an Ngumba man who was personally friendly with that village of Dwarfs to act as guide. Monday morning he took us one hour back on the road we had come Saturday, and nearly another hour over a very obscure road into the bush. Near the town the guide hurried on ahead, found the little folks all at home, if we can speak of them as having a home, and explained to them that the white man coming was a *minisi*, that he wanted to meet them all and make friendship and tell them the words of God. To my great joy the plan worked perfectly. As I made my way toward them over the fallen trees, I do not think one person fled. The men made haste to fix a seat for their white guest on a bed of sticks. Before sitting down I saluted them,

shaking hands with men, women and children. What dainty little hands were placed timidly in mine! By request nearly all gathered near me. Some took pains to sit behind me, others afar off. I counted fifty-four of them. I assured them that I had come to make friends and tell them about God's Son, and thanked them for not running away, at which they all seemed pleased. I talked to them through an interpreter, though many of the men could understand some Bulu. They said that they did not know God or His Son. I tried to give them some idea who God is, and to tell them what His Son Jesus had done and would do for any one who will listen and believe. Then I told them the story of the little man who climbed the tree to see Jesus. Some of the Dwarfs showed their sense of humor by heartily laughing at their size being associated with that of Zaccheus, and appreciated his way of seeking to see Christ and were much interested in the whole story with its lessons. The Dwarfs are a unique little folk. They were as much an object of interest to me as I was a curiosity to them.

In conversation I learned that parts of three tribes made up the company, each tribe retaining its own headman. There was a large proportion of children. A new-born babe in her mother's arms was the smallest specimen of humanity I ever saw. Some of the adults were of fair size, but the average stature was decidedly small. About an average-sized woman did not touch my arm held horizontally over her head. Their dress was after the fashion of other tribes in this country. There was no uniformity of color. Some were quite black, but more were of a full-toned brown. They had a cast of countenance not common. It was open and mild, with eyes soft and velvety, but far from dull. They seemed impressionable and responsive, had a kindly bearing and seemed clannish and fond of each other. There is evidently much in them to appeal to. They were apparently quite as intelligent as people of other tribes. I noticed that some of their words—such as for spear, tooth, spoon, dog, house, were almost identical with the Bulu. They wear fetish amulets. Our Ngumba guide assured us that the Bekoe (Dwarfs) claim the power to bring dead animals to life. To what extent they undertake to exercise this power I could not say. For sustenance they hunt game, utilize crude growths of the bush, and are said to stay much up in trees, hunting food both of flesh and vegetable. All fear and distrust on the part of the Dwarfs of this camp seemed to be removed. On account of this and the goodly number whom I was able to reach in one place, the opportunity was a rare one for giving these quaint little sons and daughters of the wild bush a gospel message. For the first time in Africa I offered prayer through an interpreter, during which some of the adults covered the eyes of some of the children with one hand and their own eyes with the other. When I had said good-by, and was walking out of town, one headman was dramatic and vociferous in repeating the good-by and telling me to "walk well." Next day I returned home. Thus ended the outing of one week and travel of about one hundred miles, during which some heard a gospel message I think for the first time.

Rev. Melvin Fraser.

In Bulu Land.

DEAR EDITOR: After an absence of three years and three months I am again permitted to be at my work among the Bulu. It is worth being back just to receive the warm welcome the people gave us, to have heard the prayers of thanksgiving that went up in the first meeting of the little band of Christians for prayer! Such prayers, coming from the full hearts of those we have seen coming out of heathenism into the light, make one feel how much can be done for "even an African."

Our working force is very small. Mr. Johnston was alone from April to September, and now there are only the two of us, and a woman does not count when it comes to holding meetings in the towns in the wet seasons. Just as the people were beginning to believe in the

medicines of the "white man" our physician had to go home, and now we must be physician, surgeon and dentist. It is not an easy position when one has a case of pleuro-pneumonia in the hospital, as we have had for two weeks. But hospital work is not the only thing besides the evangelistic that an African missionary in the bush has to do. There are about seventy school-boys in the boarding-school, and as they work to pay for their board the work must be hunted up, and Mr. Johnston must oversee the man who oversees the boys. Twice a week is market day, and food must be bought for this number and for about seven others. The school must be superintended, and if there is any carpenter work to be done in repairing or any new buildings the missionary is the only one who can handle tools.

Since the Bulu war the missionary has trouble to keep from becoming a local magistrate, as the Bulu want to appeal to him in all their troubles, and often he hears from one to five palavers a day. To hear a palaver and to settle it are not the same thing with him. But there, I will not tell you any more for fear you will think we are sorry to be in Africa.

There are a great many changes for the better. Three years ago there were nineteen women in the Sabbath-school class, and twenty-five was a large crowd of women for one day. Yesterday there were near seventy and the greater part of them in earnest. A little over five years ago the class was started with two women. When we first came here, almost six years ago, it was a rare thing to see a woman with anything but a grass dress on, and now it is rare to see the grass on Sunday. Last Sunday

BULU BOYS.

three of the women had on Mother Hubbard dresses, and the rest wore the calico cloths they buy from the traders or the mission.

There has been almost as marked improvement in the dress of the men and boys, and instead of every man bringing his gun to church, just for something to carry, we never see a gun, but merely walking sticks and umbrellas.

As this station is not yet ten years old, and the working force has always been small, we feel the improvement has been great. Yet what missionary is ever satisfied with what has been done? *Emily Truax Johnston.*

EFULEN, West Africa.

Journeys by Boat on the Ogowi River, West Africa.

Among the many mind pictures which come to me in these days, amid the wintry snows of America, is one of a certain native village situated on the banks of the Ogowi River.

Some years ago, and while that interesting region of the Kongo-Française was still included within the limits of our West Africa Mission on the West African Coast, it was my appointed privilege to visit regularly the native towns bordering on the banks of the Ogowi for perhaps a distance of fifty miles from the mission station at Talogugi. These journeys frequently occupied an absence of four to six days from the station.

I remember with peculiar interest

three separate visits made to a certain town.

A beautiful boat bearing the name of *Evangeline*, the gift, for my use, of dear friends in America, bore me on these journeys year after year. A selected company of six boys and young men had charge of the boat and also assisted me in the meetings and teaching.

We had already gone down the Ogowi to the limit of our visiting district and were returning against the strong and at some points very swift current; the afternoon sun would soon sink below the high mountain tops that walled in the river at this part, and the short twilight would pass into darkness ere we could reach the village, still at some distance, where we hoped to pass the night. But right ahead of us was the town of my native friend, Ndembwe; we must not pass by without saluting him. I told my boat company that the little organ would not be carried up the steep hill to Ndembwe's town, as the time would be too short for the regular teaching service.

My friend was at home. After the usual salutations he said, seeing I was about to begin talking, "And where is the organ?" I had observed, as I seated myself, that there were many strangers in the town, and I knew by their lighter complexions and different features that they were from the interior forests. I replied to him, "I will talk only a little while, as it is near nightfall." He looked at me very earnestly, perhaps remembering some occasions when I had held long services with the organ, and I may hope, valuing what he had heard and learned. He waved his hand over the crowd of strangers standing around, saying as he did so: "But when you come again these will not be here; you will not see them again." Oh, how the preciousness of a present opportunity rushed over my spirit! I replied, "Truly, my friend, it is so." And soon faithful Abumba had the little organ in its accustomed place under the extended eaves of the houses that always stretch on both sides the wide street of the town, and the strangers, for the first time, doubtless, heard the gospel of Christ told and sung. And there was the "parting of the ways," to meet somewhere, sometime, in the eternity.

Many weeks afterward I came again to the village of my friend, this time intending to spend the night in his town. The river was swollen by heavy rains and it was with difficulty that the *Evangeline* could be coaxed around the rocky point on which stood Ndembwe's town, for the water was rushing swiftly and strong. At last we were at the landing, and wearily I climbed the steep path. Ndembwe and his wife gave me the best accommodations in their power, their own poor room, with only one door, no window, a damp clay floor more than a foot below the outside street—poor, but it was their best.

The roof of that and adjoining houses made a kind of verandah, and there we sat, the street stretching before us, where the people gathered standing, or sitting if they could find anything on which to sit. It is not African custom to sit on the floor or on the ground. In a recess was a fire of logs for cooking purposes. The heat from it was most comfortable in the dampness of a night following a rainy day. Ndembwe and I had quite a long talk before I could begin the evening worship, for we had to wait the completion of the evening meal.

My lantern and candle were hung on the bamboo wall, and as my boat company were the only readers in the crowd there was sufficient light.

The story had been told of a Father's love and of a Redeemer's power to save. Questions had been answered as to how the great Being, in whom our Africans believe as the power who creates, but who, they say, kills people and does not care for or love them, can really be a loving Father to people.

Oh! how my heart longed that some blessed word of light and hope and saving would that night be sent into the midnight ignorance of the precious souls around me, who looked with such still mournfulness out of their great, dark, wondering eyes! With the help of my young native assistant I repeated to them, over and over again, words of prayer from the 51st Psalm. I was not satisfied until I could hear the voices of those around me repeating them earn-

estly and had some good hope that they understood, not only the meaning, but also that God could truly hear and hearing would help.

The last hymn was sung and the people quietly disappeared in the darkness to their huts. I went into the room allotted to me. I fastened the door with a cord, there being no latch. Happily, there was a raised native bedstead, so that I was not obliged to sleep on the clay floor. It was long before I slept. I knew that people were sleeping just on the outside of the bamboo walls in the poor verandah, and not many feet away from my bed, but all was so, so still, excepting the rushing by of the swift river and the mingled forest sounds. In the silence what was that low, near sound? It seemed a low murmur of a human voice. Can it be the first note of the dreaded death-wail, which I knew so well, and at which I can never cease trembling? The sounds become more distinct. Those are words of prayer. It is! Yes! It is the low voice of my old friend, Ndembwe! In the still night I hear all the words. Just outside this bamboo wall Ndembwe is praying!

With a sudden excess of gladness all around me seemed changed. Not until, "Saved by Grace," I hear in heaven the "glad new song" may I hold my breath in such astonishment of joy as I did in that hour. Heaven and what heaven means seemed listening to one who prayed. Over and over again in those low tones the words were repeated, and then all was silent; but oh! the blessedness between that evening and that midnight hour!

When morning came we left the town. How my old friend clasped my hand, and his face beamed as he said in parting, "Come again." "Yes," I replied, "I will come again."

Another month, and once more on my journey down the river I stopped at Ndembwe's town, for I was anxious to see him again.

Why, what is that? Near the landing was a low frame made of poles, and on it were laid a variety of articles, crockery, spoons, knives, cotton goods and other things.

We ask the people. "Oh! this is to show where Ndembwe is buried. Ndembwe is no more here. He is *dead!*" My heart said, "Ndembwe *lives* in the hope of a blessed immortality." *Isabella A. Nassau.*

Native Superstitions.

One does not travel far without running across some sign of superstitious or strange belief. At the junction of an obscure bush-path with the well-kept road approaching a Bakoko village, a bit of "medicine" wrapped in bark hung from the top of an upright stick. On inquiry, I was told that that "medicine" would strike fear into the heart of any enemy that might undertake to pass it, night or day.

In a Yewondo village where I spent the first night out, a shrub was growing in the broad, well-kept street. Stretched with strings between two branches of it was some "medicine" neatly folded within leaves about eight inches long. "What is this?" I asked of the friendly headman. "Biang" (medicine), was the reply. "What is it for?" "It is to prevent the blasts of wind from blowing down the plantains in the garden," was his reply. "That is foolish; that stuff has no head, no heart, no power to do anything; maybe the wind will blow it away. You had better trust God to take care of your town." "I will," he replied. "Then take down this medicine and throw it in the bush; you cannot believe in both the medicine and God," I replied. He laughed, but did not remove the object of his superstitious devotion. At the edge of an Ngumba town close by the grave of a woman who had recently died was a small, frail table made of sticks. Strewn upon it were her wooden spoon, her cup, her little clay oilpot, her water bottle. All these had been purposely broken; a crude expression of the same sentiment that places the broken tree-trunk or anchor in the cemetery at home. Death is the work only of witches, they say, and it has been not unusual for persons to be sacrificed, charged with occult death dealing.

Rev. Melvin Fraser.

From the Sierra Nevada--"La Victoria."

[Letter written Dec. 15, 1901. It is so vivid and picturesque that all will enjoy it.—ED.]

You see where we are—3,500 feet above the sea level. It is cool, almost cold, and occasionally I am glad to go out in the sunshine to get warm. It has rained nearly every day since we came, though the rainy season has passed and we are supposed to be having the beautifully uniform weather of the windy season. We left Barranquilla on Wednesday at 6 P. M., nearly two weeks ago. The trip on the steamer to Santa Marta was delightful. We were delayed several hours *en route* by a wind storm, but as we were in no special hurry to get to our journey's end we rather enjoyed the delay. We arrived at Santa Marta on Thursday at 11 P. M., "tired, but happy." We had a pleasant visit of nearly a week there, meeting all the English-speaking people. Mrs. Marshal has a very pretty home, so dainty and attractive, and the dearest baby boy! He is so friendly, so jolly, so good, so sweet and so altogether charming that we completely lost our hearts to him. His name is Henry. We came away on Wednesday morning, very early, on muleback, of course. It was my first attempt to mount any beast and I was surprised to find how easy it was to stay on. I had expected to be obliged to hold on with hands and feet and perhaps call in my teeth to aid on steep places, but I seldom found it necessary to touch the saddle with either hand. We had a most excellent companion and guide and to his helpful suggestions undoubtedly is due my successful trip. We came up in less than five hours, which is a remarkably short time.

Mr. and Mrs. Padgett have a very pretty home, though it is not yet entirely finished. From the front of the house one can get a view of Santa Marta and the sea, apparently not so very far away. All around are the everlasting hills, towering far above us, stretching away beneath us, and looking so near and so deludingly small! I never before have been close to the clouds and it seems so strange to see them below us, sometimes passing on our very level and even audaciously making a little trip through the house, in at the doors and windows on one side and out at the other side.

"La Victoria" is a coffee plantation, and the rows of coffee trees climbing up one hillside and down another look very pretty. Close by they are prettier still, with their rich dark green foliage and bright little red berries. This is a very large plantation owned by an English syndicate and Mr. Padgett is "administrator." Over a hundred workmen are employed picking the crop, as this is the time of the coffee harvest. The harvest lasts some three months in all and is a very busy time.

The life here reminds one of descriptions of the early pioneer days when our own country was being cleared and settled. The nearest neighbor is an hour's ride away, going on muleback. We have received and made one visit thus far. There is much hearty cheer

REV. WALTER SCOTT LEE AND MRS. LEE.

and open hospitality in these homes.

We went to pay a visit the other day and came home in the rain, with no umbrellas, for who could carry an umbrella going up and down these almost perpendicular roads, the road made so slippery by the falling rain that the mule goes slipping and sliding along in the most gruesome manner. It is enough to make a nervous person's hair stand on end. Mrs. Padgett who is accustomed to the scene looks about in the most unconcerned manner admiring the ferns and pointing out fine views when her mule is on the edge of a precipice in a path so narrow that a slip or a misstep would hurl animal and rider hundreds of feet to be dashed to pieces on the rocks below. I have not yet reached this blissful stage, and though I am not worrying over the matter I do attend strictly to business when on muleback and leave the fine views for those who have the ability to enjoy them in such circumstances. I better enjoy the views from the verandah around the house and can do so much more enthusiastically when I feel *terra firma* with my own two feet.

Twice we have walked along the mountain paths, climbing up hill and going down hill, crossing tiny mountain torrents on stepping stones placed there probably by Indians hundreds of years ago, peeping into beautiful fern-lined grottos, going for little distances through a strip of virgin forest, very cool and dark, and coming out upon a strip of cleared land with the beautiful rows of coffee trees, with here and there banana and plaintain trees adding their picturesque foliage. It is delightful here and the air is so bracing that one never feels tired! Any one could work with ease here! The ladies and children have rosy cheeks, and they tell me that if I but stay long enough I too will have red cheeks—but alas, I do not know how long "long enough" is. However, Mr. Lee insists that already he can see a tinge of pink creeping into my face.

I have had not one ache or pain, nor even a "tired feeling" since we left Barranquilla. The trip is doing me much good, I feel. I was not very well when school closed. May God bless you and watch over you hourly.

Dora Lee.

SIERRA NEVADA, Colombia, S. A.

Our Present Opportunity.

When Christ gave the commission to "teach all nations," He linked inseparably with it the priceless promise, "Lo, I am with you to the end of the world." The church to-day is built upon the deeds of heroic martyrs, who went bravely forth in the name of Christ to conquer or die. Shall we who enjoy the privileges bestowed upon us by their great achievements do less for Him? The world around is a great hospital, full of the sick and weary and needy and dying. If we are wishing to help, Lazarus is at our door. The most sublime obituary ever penned by man was these words concerning our Saviour, "He went about doing good."

That same testimony may be offered concerning us, for our Master says, "I have given you an example that you should do as I have done." The needs and opportunities of the hour emphasize this command. On the great clock of time there is but one word, now. It is sometimes pleasant to imagine ourselves in some future scene; the distant task may look large beside the humble one at hand; but a larger view of life, a sense of the importance of things viewed in the light of eternity will lead us, not in the green avenues of the future, but in the heat and dust of the present moment to do the duty that calls us. God help us to keep before ourselves the map of His entire kingdom, and of the day when before Him shall be gathered all nations in judgment.

The field is not the church, but the church is made up of the reapers. We may not move through the dark continent of Africa, a living sunburst of God's truth and glory, as did Livingstone; we may not be asked to lie in a prison as did Judson, to prove our desires to do God's will, but we can give money and say, like the young man who gave a small sum each month into the treasury of the missionary society,

"this is the inspiration of my life. By this act I am made conscious of my relation to the whole world; with my own hand I am unlocking forces which are to bring the kingdom of this world to Christ." We can pray. It is said that prayer is the preface to the book of Christian living, the text of the life sermon; the girding on of the armor for battle; the pilgrim's preparation for his journey. The poet says:

"No service in itself is small,
Nor great, though earth it fill;
But that is small which seeks its own
And great which seeks *God's will.*"

The pioneer of the missionary movement in America was a young student in the early part of the past century, who stirred six fellow-students to join with him in covenant to spend their lives in giving God's gospel to the heathen. *That* was the starting point of three great missionary societies that still execute their beneficent work.

"Saving souls should be the keynote of every true Christian, with Paul's motto, "If by all means I might save some." If the motive and spirit is right, God will somehow make the humblest deed sing its way into heaven. From the lowest depth there is a path to the loftiest height. Let us cling fast to the hand that is leading us. Trust Him for a way when there is no way; for light when there is no light; for all things when we have nothing; and for victory in that day when all nations shall stand before the throne to worship Him. *Mary Albert,*
in Friends' *Missionary Advocate.*

Intercession for the Missionary.

The subject of the Prayer Union of the Paris Missionary Society for last September may offer helpful suggestions to those who make a duty of prayer for our own missions:

1. For our missionaries traveling and their families—those who are going out, those who are on the way, those who are returning in need of rest (names given). *2. For our missionaries on furlough* (names given), that this time of retirement may be a real time of bodily rest and spiritual refreshment. *3. For our sick, lonely and afflicted missionaries* (especially in places specified). *4. For all our missions*, that God would clearly show the way to follow with each of them (particulars of difficulties given). *5. For the staff of the society at home* (some of the members in distress). *6. For the members of the committee*, that their holiday may prepare them for the responsibilities before them. *7. For the society as a whole*, that there may be raised up to offer their services pastors, medical men, teachers—male and female—deaconesses, artisans; that difficulties may be met; that the spirit of liberality may be enlarged; that the glory of God may be manifested and the triumph of Jesus our King hastened. *—From Life and Work, the Church of Scotland Magazine.*

A Little Sanctuary.

"Although I have cast them far off among the heathen,—yet will I be to them as a little sanctuary in the countries where they shall come." See also Heb. ix: 2–5.

A holy place! Shut in alone with God
"Far off among the heathen." Precious word!
We claim it for each gospel messenger
Sent forth to tell the story of Christ's love.

A holy place! Without—the heathen world,
Waiting and hungry for—they know not what;
Blind souls that wander in the darkness drear;
The vain and empty worship of a stone.
Within—for hunger, satisfying bread;
The light of life that never more goes out;
The incense altar, where the loving soul
Pours out its offering of prayer and praise.

The holiest place, beyond the riven vail!
Without—the bustle of a careless world;
Temptations to be met and burdens borne;
Sin and disease, and days of weary toil.
Within—a holy hush, the Mercy Seat,
Where Jesus waits the burden to receive;
Communion sweet with One who understands;
Forgiveness full and free, grace for each need.

"Far off among the heathen," close to God.
"Lo, I am with you alway, to the end."
His own He thrusteth forth, but goes before,
And waits to welcome, stays to keep and bless.
F. N.

KOREA.

MRS. LECK wrote from SYEN CHYUN a few days before her husband's fatal illness.

We are now "at home" in Syen Chyun, as Mrs. Sharrocks told you last month. We found the work here very encouraging. There are twenty-five baptized women in the church and forty-two catechumens. When we think of how little has been done, particularly for the women, the first training-class having been held last spring, we wonder at the advancement they have made. Many of them read and some know their Testaments very well. There are two women who united with the church about three years ago, and it is a great pleasure to meet them, their faces show so plainly what the gospel has done for them. They often take long trips in the country, preaching and teaching as they go.

Since coming up here I have met with the women every Thursday afternoon. Of course, I can do very little myself, nothing more than announce hymns, call for prayers, etc. How one longs to be able to talk!

My teacher gives a talk on the lesson and the women seem to enjoy it. We have had an attendance of seventeen to twenty every day. We shall be very glad to welcome Miss Chase, for she can talk and be a real leader of the women.

The boys' school has been growing so fast that we have had to secure an assistant teacher, and the room is almost overflowing. A number of boys from heathen families are attending.

We are to start a girls' school very soon. There are now twelve girls ready to begin study.

MRS. O. R. AVISON wrote from SEOUL, Korea, in December:

We feel that our station is crippled as to women workers. We lost one beloved and able worker in the death of Mrs. Gifford. We also lost Dr. Whiting, who is now Mrs. Dr. Owen and is working in another mission. Then the married ladies here have been and are still quite delicate. We have three Presbyterian churches here in Seoul. Mrs. Underwood (who is now home on furlough) and Miss Wambold work in what is known as Dr. Underwood's Church, in the west end of the city. Then in the east end is the Yun Mot Kol Church, where Mrs. Miller, Miss Doty and Dr. Field work. We are in the Central Church, known as the Hong Mun Suk Kol Church. Mrs. Welbon (formerly Miss Nourse) and I have the woman's department there. Mrs. Welbon has a very interesting work. She visits the homes of the women of the congregation with Mrs. Kim, a dear old Christian of long standing. She also teaches a class in Sunday-school every Sunday morning and attends the Wednesday evening prayer-meetings with her husband. She and her husband have just returned from a trip into the country. You will likely hear from her about it. Mrs. Welbon, as you doubtless know, has just come to us from Taigu and is just getting acquainted with the women here.

A SUNDAY MORNING GLIMPSE.

I wish you could step into our neat little church and see our women on a Sunday morning. There were fifty-seven out last Sabbath, all looking clean and happy. Many of them bring their babies, who look cleaner than any we see on the streets or in any other place. We have a curtain hung through the middle of the room, the usual Eastern custom. The speaker stands in the center, where he can be seen by both sides, and the organ is on the women's side, close to the center. I play and help lead the singing, and we think they sing very well. One can always recognize the tune, which could not be said a few years ago. There were fifteen out at my class last Thursday afternoon. Our lesson was about the ten lepers who were cleansed, only one returning

thanks to Jesus for His great mercy. They seemed to understand and enjoy the lesson very much.

TWO HOMES.

I went out yesterday with Mrs. Kim to see two families. In one the mother and her sons have long been attending worship, but, as her husband is not a believer, she has many difficulties in her home life. He plays before the Emperor in the Imperial Orchestra. She seemed to be happy in her children. She has six. Two girls are married. One lives not far from her and attends the same church as herself, and the other lives in the country. The other four are boys. It is a great joy to a Korean mother to have so many sons and all doing fairly well. One of these sons has just been married, although he is only fifteen years old, while the girl he married is sixteen.

The other home we visited was that of a dear old woman who is a Christian, although she has not yet received baptism. She was wondering why the Lord had left her so long in this world, where she is of no use to anybody. She longs to go home. Her son, who lives in the same house, is not a Christian, but has no objection to our going to his home to teach the doctrine. He thanked us for coming and asked us to come again. This man seems to be very well-to-do from a Korean standpoint, because he is able to afford two wives. His first wife has three dear little girls, and because there was no son to perpetuate his name he took a concubine. This woman looks sweet and pretty, but is very ignorant. She does not know a letter of her own alphabet. She would like to learn, and they pressed us to come again. They wanted so much to see my children. They think I am very rich because I have five boys and only one girl. We read and sang and asked them to come to our church, and I invited them to come and visit me in our home.

HOSPITAL WORK.

Our work here in the hospital, where my husband is, is very delightful. I wish you could see the pleased, happy smile some of these poor sick women give us when we go in to see them and perhaps smooth the wrinkles out of their beds and try to make them a little more comfortable. They often take my two hands in theirs and ask why I have not been down sooner, saying they had longed to see me. We have a woman who has just had a severe operation for cancer. She is nearly well and ready to go home. She has heard the gospel, but as yet makes no profession. She says, as she cannot read, how can she learn? I told her she could believe even though she could not read. I hope the seed will not be lost, but will yet bring forth fruit.

We had a very interesting patient who has just gone out. She had a tumor, which was removed. It weighed thirty-five pounds after removal. She got along beautifully, but when she came in she was one of the most pitiful and forlorn-looking creatures I ever saw. She hadn't a smile. She looked so unhappy we thought she never did smile, but she did before she left, she was so happy over her cure, so glad she was better. She said we had brought her to life again. She wanted to believe, but felt she could not. However, she learned a good deal and heard, and I think understood, more than we knew. I hope she will not forget all, but will remember what she heard and believe.

LAOS.

MRS. MARY A. IRWIN'S last letter was from MUANG-NYANG:

A good elder and his family are with us and we find them a great help in the work. His wife keeps her three children washed and clothed, and the elder cleans house every week, something very rare among the natives. His wife was ill for several days and he cared for the children, washed theirs and their mother's clothing, prepared the food and talked to the hundreds of persons who came to call. Once when I went to see her, I found their house completely empty and the floor drenched. She was lying outside on a pile of lumber and her husband had washed the mats and floor. One has a good deal of respect for a Laos man who can use water and a piece of cocoanut shell in scrubbing a floor. I wish I might send you a picture of these village people. They are true country natives and for that reason are much more approachable than the city people. Our shanty was very near the only well (this, however, was a spring) in the village, and many persons, mostly women and little girls, came to get water every day. Every one dipped the bucket down into the spring "just the same," and every one stood on the toes, leaning far over with the spine decidedly "humped," one hand resting on the spring's curb, the other hand dipping up the water and throwing it over the shoulders and back, the water running down just to the top of the skirt at the waist, but no further. One might stand near the spring every day and not see one person do anything different from her neighbor One tires sometimes of "just the

same" in this country, but it affords a good deal of amusement at times.

The villagers near this mountain are very superstitious and have the same fear of spirits as have all of the Laos. There are several very damp places in and near the village. These places, the people say, are infested with evil spirits; all who pass through or remain over night in them have fever afterward. The spirits get the blame. The people know nothing about germs. One morning a man came to our camp and said a new spirit had visited his village during the night and taken a chicken. He seemed to have forgotten that visible spirits sometimes take chickens.

The Laos man is not a very industrious being. The definition given by a little boy in *St. Nicholas* scarcely applies in full—"A man is an animal with two legs; he is not very big and has to work for his living." As a rule, the women are the more industrious; many of them toil far beyond their strength. Their devotion to an indolent husband is sometimes shown by allowing him to do nothing. Last month we had an illustration of this: The husband of one of our Christian women was accused of theft and put into jail in chains. According to the custom of the country a man in jail must provide his own food. This woman was very poor and had been obliged to support herself and husband much of the time. Mr. Irwin asked the Siamese commissioners if the court would not feed him, which request was granted; but the man said he would eat nothing except from his wife's hand, he loved her so much. For more than a month the woman, often ill, went to the jail with food for her husband. Since his release from confinement she has sold her house and taken him away to another province, where he may begin as a respectable man. Often in the last five years this wife has said she could not live with him any longer, as he was cruel and took her earnings, but when real trouble came she was glad to help him.

CHINA.

Miss Jones wrote in October from Hangchow:

After being in China a little over a month, I find time to write you. I cannot stop to tell you all about our trip, nor even all that has passed since I landed in China—time has gone so rapidly. All things give strange and varied impressions, but stronger than anything else is the one pervading impression, namely, The Great Need of China. As I see this need on every hand, I realize something of the work that lies before me and a sense of helplessness comes, but I pray that I may receive strength for the study of the language and that before long I may be able to help in some little way in this vast work. On Saturday we went outside the city and feasted our eyes on the beautiful scenery in the hills and about the lakes. It is lovely out in the hills and I'm sure will prove very restful after we have spent a few more months in study. I do not think the language will be as difficult as I expected, though it sounds very strange now. Miss Ricketts and I both feel that we have been richly blessed and privileged to be brought to such a lovely home and among such consecrated workers.

INDIA.

A further quotation from Miss Brown's report is as follows, about the famine children:

In January, 1901, the number under my care was 500. After Mrs. Tedford's departure I had 730. It has been more than one person's work. Clothing to weave and to make, habits to band and to break, hands to be taught to take stitches and to be freed from all—you must imagine the rest. About 125 of the waifs are in houses and *chuppers* on the compound, 100 are in the out-stations in the care of the school-master or other Christians, while nearly 300 have homes in the Christian families in the town, making 500 at present in my care. Thirty-eight have become members of the Christian Boys' Boarding-school. In September almost 200 were returned to parents more or less unwilling to take them. Many of those parents are now Christians, and where they are not we believe the children have gone back to be little lights in their heathen surroundings. One hundred and seventy-five came to us Hindus and are now, on the faith of the parents, baptized children, while nineteen of the older boys and girls have been received into the Church on confession of faith.

Bitter tears have been shed when, as fre quently occurs, a girl has been dragged away by her husband to the home of her mother-in-law after a year of happy girlhood with us in school. In one week three girls left us. Chandri, an orphan girl of 12 years, declared she would never go with this man to whom she had been married when a baby; but because of the laws of India under the rule of Christian England I persuaded that girl to go with the man to whom she was promised, as I could not find that he had taken another wife to his house.

HOME DEPARTMENT

Home Study of Missions.

LESSON V.—CONSTANTINE TO CHARLEMAGNE.—Concluded.

Turn to page 54, *Via Christi*. In the February number we left Ireland as our last objective point.

7. **In Scotland.** What names shine out clearly in the missionary history of this remarkable country? What was Columba's work and at what period did he labor? What can we know of him? A brief paper might be written from memory, and then compared, for the sake of accuracy, with Miss Hodgkin's interesting sketch. In a later time what heroic reformer wrought splendidly and fearlessly for Scotland? What do you remember of John Knox? With what Queen is he interwoven in our historic associations? Name some of the kings, queens, bishops and prominent personages of early Scottish history.

8. **In England.** To what special influences does England owe her early evangelization? Trace the path of the gospel, and tell why the Celtic was the less enduring church. Is there great value in order and organization? Read carefully pages 58-61.

9. **In Central Europe.** Characterize in a few words the people of Central Europe. What peculiarity inheres in the Teutonic race? Contact with what civilizations brought about their introduction to Christianity? What great name looms up like a mountain peak?

10. **India.** How early was the gospel introduced into India and from whence did it come?

The fourth and fifth centuries have what noble distinction?

With this lesson, this great historic period is concluded.

FOR THE MEETING, have several brief papers. Sing hymn on page 9 of the Hymnal, "Jesus Calls Us O'er the Tumult." Read Acts iii, and give some time to devotional exercises. Let several members lead in brief prayers. Sing hymn on page 32.

A short review of the whole period covered by the last three lessons will be found profitable, either in the meeting or by individual students.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What quaint people did one of our missionaries visit in an African journey? Page 69.
2. Can you give the name of a gospel boat used by Miss Nassau? Page 72.
3. How do the Africans seat themselves for a meeting? Page 72.
4. Can you tell some of the duties which throng upon the missionary to the Bulu people? Page 71.
5. What change of fashion in the dress of native Christian women is reported by Mrs. Johnston? Page 71.
6. What forward step with regard to the wife's condition does Mr. Knauer indicate? Page 67.
7. How does Sarah Oshanna describe the sainted Mrs. Shedd? Page 81.
8. Why is itinerating very necessary in Africa? Page 68.
9. Tell something of a good man at prayer. Page 73.
10. Can you suggest a new use for the mite box? Page 81.
11. How is tea used in Tibet? Page 82.
12. Name some native superstitions. Page 73.

THE LOVING TRIBUTE OF A CHRISTIAN SISTER.

URUMIA, Persia, Dec. 30, 1901.

A Nestorian woman sent this letter to the mother of Rev. William A. Shedd. It is translated literally and explains itself:

BELOVED AND HONORABLE LADY, MRS. SHEDD: Oh, that in this time of great sorrow I might be with you to mingle my tears with your tears and my grief with your grief!

I know that the tidings of the death of your beloved have reached you long ere this and you have heard all from your dear, broken-hearted son. Two weeks ago I wrote you that favorable symptoms had appeared in our beloved and sorely afflicted lady. She seemed better and spoke brightly, so even the other friends believed that there was hope of recovery. Until several days before her departure her recovery seemed possible.

Praise be to the name of the Lord, whose counsel is above the understanding of men! His wise will so ordered that quickly she rested from her great sufferings. Those eyes, which for so many days had lost the power of vision from her great weakness, are now looking upon heavenly scenes and she is rejoicing in the meeting with the Saviour she loved so greatly here. Yes, she is happy in meeting the loved friend, Dr. Shedd. What delightful converse they have now together, how full of happiness and joy! This is a time of heaviness and sorrow to the husband who loved her so devotedly, his two little girls left motherless before his eyes. My heart burns for him indeed. We are partakers in his grief, all of us. We are praying that the Lord will help and support him with His own loving arm. We mourn that she should be

taken so early from us, but she has not gone from us without leaving a Christian example of a close walk with Christ and its fruits of lovely deeds, by which she exhibited during all her life among us the spirit of the true missionary, one who comes to hold forth the light and loveliness and attractiveness of Christ and thus to bring many souls to her Master. During this long illness Mrs. Shedd's wonderful patience made a deep impression upon all. She welcomed so pleasantly those who came that they went away wondering at such cheerfulness and joy in the midst of such suffering.

When she heard the voice of a friend, although she could not see the face, she would stretch out her hand in welcome, first asking, "Who is this?"

No caller went out dry-eyed from the presence of that dear angel who was ready to fly away from us.

Mrs. Shedd was no ordinary person. Her spiritual life was on a high plane.

In her daily life, in all the direction of her household, her walk was with God in heavenly places.

Her conversation gave the fragrance of heaven.

She desired, whenever she was able, to join in all our religious gatherings. She helped us by suggesting themes for essays on the growth of the members in spiritual knowledge.

She visited in our homes often, making us glad with her lively conversation and her loving manner. Her gentleness was like that of Christ, especially when she was visiting the sick.

She visited our Sister Kiemat (the matron), who was ill, until she herself fell sick.

She loved Kiemat because Kiemat was near to the love of Christ whom she loved.

Kiemat entered into glory only seven days before Mrs. Shedd.

Last summer Mrs. Shedd gave me a very pleasant book that she had read with interest. She handed it to me, saying, "I know you will enjoy this little book." I do not recall the name,* but it related the vision of a lady whose spirit seemed to be taken to heaven, and she describes the scenes and places and conditions of the spiritual world and the employments and pleasures of that blessed country, that cannot be told in human language. This book is like John Bunyan's, a dream. While reading it my thoughts were full of it, as if I was not on earth. Now I reflect that Mrs. Shedd has reached that blessed state and is in the exalted presence of the Saviour.

She has met her loved friends who went before her there.

What sweet converse is theirs now! The affliction of bitter death is not only on you, my sad-hearted beloved. It is not alone on that husband and not on her companion missionaries alone; this affliction and this grief belong to us all, to all our Evangelical Church, because we lost one whom all loved. May God comfort her mourning family in that desolate home. May He guide them into the paths of peace. "Blessed are the dead that die in the Lord."

From your true friend,

(Signed) *Sarah Oshanna.*

* *Intra Muros.*

OUR BOYS.

Every mother knows that her boys are taking on to-day the stamp they will bear in the future. Why not bring the boys to the meeting, where they will hear the story of foreign missions, where they will sometimes see the missionary who has been far away and dwelt with strange peoples, where they will get impressions of the heroism of the missionary of the cross? Sons of devout mothers should not be suffered to grow to manhood, either hostile or indifferent to the cause their mothers love.

THE MITE-BOX.

Standing on shelf or dressing-table, it offers its mute invitation to drop in the overflow of one's purse, a coin now and then, a few cents, or the tithe that is set apart for every Sabbath morning. Instead of the savings bank, which to many children is simply an initial step in hoarding, in accumulation for its own sake, why not give every child a mite-box, teaching thus the lesson of saving that one may scatter abroad the good seed of the Kingdom?

OUR BOOK SHELF.

Among the most interesting of recent publications is a volume entitled *Adventures in Tibet*, by William Carey. Included in this book is the diary of a young English woman, Miss Annie R. Taylor, who was the first European to penetrate into the heart of the enchanted land, "a mouse in a cage full of lions." She spent nearly eight months among the Tibetans and did much to prepare the way for missionary effort in the future. Her diary alone is worth reading, but the whole three hundred pages is panoramic and full of novelty. Here is a bit about the way the Tibetans use tea:

"Thousands of camels from Mongolia and a still larger number of yaks from the Chang come down every year to carry up the tea. One of the highways through the country is called the 'Tea Road.'

"What tea they get from China is poor stuff at the best, being excessively coarse. It is pressed, with the stalks and stems, into solid bricks, which are afterwards sewed up in skins. The size varies a little, but an average brick will weigh about eight pounds.

"Poor as the tea is, the Tibetans could not live without it. Mixed with butter and tsamba, or barley-flour (the suttoo of India), it forms the staple food of the country.

"Many housewives keep the pot boiling all the day. In some parts a sort of stock solution is prepared, the tea being boiled with soda for several hours, till all its strength is extracted, and then the liquid is strained off and kept. A little of this solution is added to each fresh brew of tea while it lasts.

"Ordinarily the process is this: 'A handful of brick tea is taken from the leather bag and put into the pot. Butter, always rancid, is added, and the liquid is boiled for about ten minutes. Then it is strained and afterwards churned in a bamboo tube by means of a wooden disc worked up and down; and finally the beverage thus cooked is poured out into small wooden bowls.

"Every Tibetan carries in the folds of his simple robe or sheepskin one or more of these little cups, and also his own bag of tsamba, from which he thickens the liquid according to his taste. The bowl is replenished with tea again and again, until he has had enough.

"Then he invariably licks it clean before replacing it in his bosom. It is never washed. Neither is he. His greasy fingers are merely rubbed on his hair or drawn across his gown.

"Rich and poor alike eat this common food out of this common cup. The cup is made of red wood from the root of a tree, but it is sometimes lined with silver and so richly ornamented as to cost twenty or thirty pounds."

The book bears the imprint of the United Society of Christian Endeavor.

Another book of far more than transient value, worthy a permanent place in the library, is Alice R. Humphrey's *Summer Journey to Brazil*, issued by Bonnell, Silver & Co. Though Brazil is so near us, we know little of its romance, of its strange contrasts, of its need of Christianity, and of its home life and local color. Mrs. Humphrey writes vividly and holds the attention from first to last.

There is a very useful and convenient book by Belle Brain which is published by the F. H. Revell Co. Its title is *Missionary Readings for Missionary Programs*, and its price is 60 cents. Compiled from larger books, we have here a great variety of subjects, each of sufficient length for reading aloud in the half-hour which might be given at a meeting to such an exercise. One of the most thrilling chapters is the one entitled "Does God Hear Prayer?" in which the veteran missionary, Dr. Jacob Chamberlain of Madnapalle, India, narrates an experience in a tiger jungle. This chapter is alone worth the price of the book, and the book is unique in its compactness and excellence.

We call special attention to the very beautiful Service for Easter, just issued by the Board of Foreign Missions. It is of uncommon elevation and spirituality; the Scripture selections carry the Easter thought, and hymns and music are of a kind to be a joy. The picture on the cover is a gem of art, showing the Master standing by the boat and saying, "Follow me." Sunday-schools and Mission Bands should supply themselves at once. Order *The Call of the Master* from 156 Fifth Avenue, New York.

THE IDEAL MISSIONARY MEETING.

No missionary society can do its best work without high ideals. The perfection sought may never be fully attained, but the higher the aim the greater the achievement. In every missionary meeting there are four things to be considered—preparation, place, people and programme.

Preparation.—Back of the ideal missionary meeting must be ideal preparation, for such missionary meetings do not "just grow." They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the programme, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

Place.—The place in which a missionary meeting is held has much to do with making it ideal or otherwise. There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. Church parlors are not

always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight-backed chairs. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts and pictures on the walls, and by bringing in fresh flowers and curios from missionary lands.

People.—It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal. But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.—*From the Missionary Review.*

DO SOME LOCAL WORK IN DEFENCE OF OUR CHRISTIAN SABBATH.

The Woman's National Sabbath Alliance earnestly requests the aid of those interested in the preservation of the Christian Sabbath in circulating the latest prize leaflet, *The Pastor's Daughter*, by Anna S. Reed; also *Ten Reasons Why, in the Present Condition of Society, a Rest Day is Necessary; A Greeting to the Young People*, and three bright booklets for children. The Alliance has on sale a recent sermon on the Sabbath by Dr. Huntington of Grace Church, New York City; also one specially adapted to the times by Rev. Teunis Hamlin, D.D., of Washington.

The above will be sent on application to the Alliance, Mrs. Margaret E. Sangster, President, Room 711, 156 Fifth Avenue, New York City.

FIDELITY TO PLEDGES.

Most conscientious women are very careful to fulfill a pledge when it is a matter of money. A sum subscribed is sacred. But there are other pledges which should be kept inviolate. One is an unspoken but implied promise to be present at a meeting unless providentially prevented. In this view the missionary meeting takes precedence of a merely social engagement. Another, equally binding, is a pledge to keep tryst with the Master in prayer for the spirituality and success of the missionaries and the encouragement and growth in grace of the native converts. Still another pledge is to keep informed on the general subject of missions, and on our own work in particular. Fidelity to these pledges means greatly increased service and a larger blessing.

I LOOK FOR THE LORD.

Our wealth has wasted all away,
  Our pleasures have found wings;
The night is long until the day—
  Lord, give us better things.

Our love is dead or sleeps, or else
  Is hidden from our eyes;
Our silent love, while no man tells
  Or if it lives or dies.
Oh, give us love, O Lord above,
  In changeless Paradise.

Our house is left us desolate,
  Even as Thy word hath said;
Before our face the way is great,
  Around us are the dead.
Oh, guide us, save us from the grave,
  As Thou Thy saints hast led.

Lead us where pleasures evermore
  And wealth indeed are placed,
And home on an eternal shore,
  And love that cannot waste.
Where joy Thou art unto the heart
  And sweetness to the taste.

Christina G. Rossetti.

NEW AUXILIARIES AND BANDS.

MARYLAND.
Baltimore, Grace Ch.
Cumberland.
Frederick.
St. Helena.
Sparrow's Point.

OHIO.
Nankin (Orange Ch.) Y. L. B.

PENNSYLVANIA.
Allegheny, McClure Ave., Messengers.
" " Burchard.
" Brighton Road Chapel, Alert.
Charleroi, C. E. Hawes.
Fairmount, King's Daughters.
Freeport, Band.
Grove City, Apple Blossoms.
Wilmerding.

SINCE LAST MONTH.

ARRIVALS:

January 21, 1902.—At New York, Miss Annie Grey Dale, from East Persia. Address, Wallingford, Pa.

DEPARTURES:

February 7, 1902.—From San Francisco, Miss L. M. Rollestone, to Central China.
February 15, 1902.—From New York, Miss Bessie McCoy, returning to Peking, China.
February 15, 1902.—From San Francisco, Dr. Stephen C. Lewis, returning to Hunan.
February 15, 1902.—From San Francisco, Miss Cora E. Savige, to Peking, China.
February 15, 1902.—From San Francisco, Miss Annie H. Gowans, to Peking, China.
February 19, 1902.—Rev. H. M. Bruen and Mrs. Bruen, for Taiku, Korea.

MARRIAGE:

February 14, 1902.—Rev. H. M. Bruen of Taiku, Korea, to Miss Martha de Pui Scott, under appointment to Korea.

DEATHS:

December 24, 1901.—Miss Hulda Christensen, Norway.
January 17, 1902.—Mr. D. H. Devor, Lolodorf, Africa.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

March. Prayer Union.—*Our Presbyterial Societies.*

THE Thirty-second Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the Second Presbyterian Church, Cleveland, Ohio (Rev. Paul F. Sutphen, D.D., pastor), April 23 and 24, preceded by a prayer-meeting on Tuesday evening, the 22d. According to the by-laws, "One delegate may be sent from each Presbyterial Society, each Auxiliary, each Young People's Band." Y. P. S. C. E. working with us are also entitled to the same representation.

Cordial hospitality is extended by the ladies of Cleveland Presbytery to all *delegates* and *missionaries* who may attend the meetings. Board will be secured for others desiring it at hotels and boarding-houses conveniently located. The names of delegates and all applications for board and entertainment must be sent not later than April 8 to *Mrs. C. C. Young, 76 Tilden Ave., Cleveland, Ohio.*

In order to secure a reduction in railroad rates, it is required that a guarantee be given that a certain number will take advantage of such a reduction. As much difficulty has been experienced in previous years in securing the number required who wish to avail themselves of the reduction in rates, it has been deemed wiser this year not to attempt to secure it.

There has never been any lack in the number of delegates or visitors, but many wish to take advantage of stop-over privileges (which reduced rates will not allow), and on many roads the regular excursion ticket offers better advantages than a reduced rate.

These are the causes that have governed the committee in its decision to refrain from making application for reduction. It is earnestly hoped that no one will absent herself from the Assembly by reason of this decision. Application at your own railway station may result in securing favorable rates.

TREASURER'S books at headquarters close April 20. *Note* the date of the closing of the Treasurer's books, also that of the Annual Assembly. Will Presbyterial Treasurers stir up their constituents to be prompt in sending in the money? If Treasurers are at all tardy it may prevent a full report reaching the Assembly at Cleveland. At the very best the pressure will be great at headquarters.

A MISAPPREHENSION seems to exist in the minds of some of our co-workers as to the need for *missionary candidates;* it is even thought that we "turn away all who apply." So far is this from being true that at this time our *most urgent need* is for the consecrated, educated missionary candidate, sound in health and willing to give herself to foreign missions as a life work. The places are waiting, the money ready, and for such applicants living within the bounds of this society (synods of Atlantic, Baltimore, New Jersey, Ohio, Pennsylvania and Tennessee) correspondence may be begun at once with *Mrs. C. E. Morris, 501 Witherspoon Building, Philadelphia, Pa.*

THE following changes, made at the last mission meeting in India, may be of interest to many of our workers: Rev. and Mrs. Thomas Tracy go to Fatehpur; Rev. and Mrs. Ray C. Smith to the Rukha Orphanage; Miss Josephine Johnson to the Jumna school for girls at Allahabad; Miss Caroline Ewing to be with her aunt, Mrs. Arthur H. Ewing, at Allahabad; Miss May Lincoln is to live with Miss Mary Fullerton, in Fatehgarh, while studying the language.

MRS. J. J. BOGGS (née Ruth Bliss, M.D.), has been re-adopted as one of our missionaries, and will be associated with her husband in his work in Canton, China, upon their return to the field.

OUR Publication Committee, sustaining its reputation for keeping our workers well supplied with literature, useful and profitable and attractive as well, are now busy in the issue of two valuable series, viz.: *Presbyterian Medical Work* and *Presbyterian Mission Schools and Colleges*, both, of course, referring to work on the foreign field. Of the former two leaflets have already been issued—*Syria* and *China*. *Medical Work in Africa* (price,

2 cts.) is now ready; also the first of the School and College series—*Africa*—prepared by our veteran missionary, Miss Nassau, gives a faithful representation of the present educational work of the Board of Foreign Missions in that country. We regret that as it is just going to press as we write, it is not possible to give the price, but it will most likely be from three to five cents. That the fundamental information of this now important country may also be ready for our workers, the announcement that the revised *Historical Sketch of Africa* (price, 10 cts.) is on our shelves will meet with generous response. These three should form a part of every missionary library.

There is one way in which these historical sketches are being used, viz.: by request of the Board of Foreign Missions, a liberal grant was made of the *Syrian Sketch*, to be placed on board *The Celtic* during its Bible Students' Cruise to the Holy Land.

A new leaflet on *The Philippines* (price 2 cts.), giving the condition of missionary work to date. The title of Belle Brain's recent book, *Fifty Missionary Programmes* (price 35 cts.), describes itself, and will appeal to a large public. The programmes cover a wide range of subjects, and appended to each one are references and notes to aid the leader. Though written for C. E. Societies, they can be used with advantage by Auxiliaries and Bands.

Year Book (10 cts.) is selling well, but needs still wider circulation.

NEVER send for leaflets to WOMAN'S WORK FOR WOMAN, as it has none on sale. *In sending to us never send to an individual. Greater promptness will be given to orders if addressed,* "Woman's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia."

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE Thirty-first Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the First Congregational Church, corner 19th and Davenport streets, Omaha, Neb., April 23 and 24. There will be a conference of the presbyterial and synodical officers with the members of the Board the Tuesday evening preceding. It is desired that all these officers try to be present, as this is a helpful meeting.

Appoint your delegates and send their names this month to Mrs. Margaret R. Sidwell, 2917 Mason Street, Omaha, Neb., who will send cards designating the places to which they are assigned. Railroad rates will be published in the *Herald and Presbyter* and *The Interior*, in April.

The committee is hard at work on the programme, planning for a good meeting, but, as we ask so often, pray for the members of this committee, that they may be guided and the plans made be for the furtherance of the cause of Christ. Pray, too, that the meeting may be a blessing to those who attend, to those who take part and to the churches and people of Omaha.

IT was hoped that we might unite with the Board of the Interior, January 17, in a day of prayer for the treasury; but when the death of Mrs. Laflin had turned that, for us, into a memorial service, February was set apart as a month of prayer for faithfulness in giving. Standing, January 20, $7,669.08 behind the sum given by that date last year, the need of "prayer effectual in its working" is self-evident.

Through her long years of service as Secretary, Vice-President and chairman of important committees, Mrs. Laflin was always ready to do, as one said, any disagreeable thing which had to be done, when there was none else willing or ready. After the pause waiting for some one to offer, she would quietly say, "I will do it." The writer has many, many times taken to her, at her home, some important work which she herself dared not take the responsibility of doing. She would cheerfully sit down and together we would spend hours over the needed changes.

NOW that it is known that there are to be no maps for the United Study, it will be well for those having access to a public library to refer to the maps in Fisher's *History of the Christian Church*. If the library does not own the book, persuade them to purchase it. It is published by the Scribners and retails for $3.50; therefore few societies will feel able to get it for themselves.

WE have a new up-to-date leaflet on *The Philippines*, 2 cts. each, 15 cts. per doz.; *Hospitals in Syria, Hospitals in China*, these are each 2 cts.; this does *not* mean that the two are to be had for two cents, but that is the price of each. Address W. P. B. M., Room 48, 40 Randolph Street, Chicago, Illinois.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-second Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held on Wednesday, April 9, at 156 Fifth Avenue, in accordance with the decision reached last April in Boston to hold a meeting for business only every alternate year. Delegates will be warmly welcomed at headquarters, and it is hoped that there will be a good representation from those societies near enough to New York to make it possible to attend a short session. Miss Mary G. Janeway, 166 West 55th Street, is chairman of the credential committee.

THE furlough of Miss Grace Newton of the Peking Mission has been extended to August, 1902, and that of Miss E. A. Boughton of the West Shantung Mission to March 15, 1902, by action of the Assembly's Board. The minutes read, "On account of health reasons." May these two women be fully restored to health to enable them to continue their work in China, which is so dear to them.

THE Rochester Presbyterial Society has a number of books for reference in one of the city libraries. Some have been contributed and others were purchased by the librarian, a

shelf being reserved for them. A committee of three ladies is appointed to attend to the supply, and they solicit and call the attention of the library committee to such books as are desirable for reference.

MRS. TOWNSEND has resigned the office of President of the Buffalo Presbyterial Society on account of protracted absence from the city. Mrs. Fred. Anderson of Knowlesville has succeeded her.

MR. AND MRS. RODGERS write of the great pleasure derived by them from the visit of Dr. and Mrs. Brown in Manila.

MISS ROLLESTONE, the special representative of the Fourteenth Street Church, and of the Y.P.S.C.E. of the Fourth Avenue Church of New York City, sailed early in February, returning to her work in Ningpo, China, after a much-needed rest at home.

MISS SHIELDS of Seoul, Korea, was at Mokpo at last accounts. She has had a great deal of responsibility as well as extra work in connection with the hospital at Seoul for some time past, and it is hoped that this enforced rest will save her from a more serious breakdown.

MRS. TOY writes from Pitsanuloke, Siam, that they are living in their new house, though it is still far from finished. She speaks of the pleasure she has had in the company of Mrs. Jones, the only white woman to whom she has spoken in nearly two years, adding, "But we enjoy the company of the natives."

WE ask Auxiliary presidents to carefully consider the desirability of holding the annual meetings of their societies in January or February instead of at a later date. It takes time for information to reach the presbyterial officers and their headquarters, and it is most desirable that the printed Annual Report should contain correct information as to names of officers, as well as a general report of the year's work. Please consider this question this year.

IT is a pleasure to note the marked increase in gifts from many of the Y. P. S. C. E., but especial mention might be made of the Presbyteries of Boston, Brooklyn and Utica. The letters from the C. E. missionaries have been most interesting this year, and surely have been the means of "stirring up" the Endeavorers to action.

THE Treasurer requests that all moneys in the hands of the Presbyterial Treasurers be sent on March 25. Any contributions received after that date should be sent to reach New York not later than April 1, when the books close.

AT the prayer-meeting of the Board, held February 5, Dr. Harlan Beach especially recommended the following books on China: *Chinese Literature*, by Professor Giles; *Confucianism and Taoism*, by R. K. Douglas; *Medical Missions*, by John Lowe.

LEAFLETS.—For March Meetings: *Bishop Crowther*, *Home Life in Africa*, each 2 cts.; *Question Book*, 5 cts.; *Illustrated Programme*, *So Much to Do at Home*, each 1 ct.; *Hobeana*, 3 cts.; *Missions in Africa*, 3 cts.

From Northern New York.

SINCE the last issue of WOMAN'S WORK word has been received of the death of Miss Hulda Christensen at the home of her sister in Norway, where she was spending her furlough. She passed to her reward on Christmas Eve. Miss Christensen was one of our most faithful and devoted missionaries, and was so much needed in her "beloved" Africa that, on the human side, her death seems a strange providence. All who knew her, or had shared in her work in Benito, always spoke of her zeal, consecration and devotion to the work she had chosen for the Master's sake. The following item from the Minutes of the Assembly's Board, January 22, will be of interest: "The Board wishes also to express its high appreciation of the extraordinary fidelity and heroic courage of Miss Christensen in continuing alone at her post at Benito for many months previous to her furlough, that the work of the station might not suffer through the absence of foreign workers from that field."

THE Thirteenth Annual Meeting of the Women's Presbyterian Foreign Missionary Society of Northern New York will be held in the Presbyterian Church, Sandy Hill, N. Y., the Rev. C. D. Kellogg, pastor, April 16 and 17. The opening service will be held on Thursday afternoon. Full particulars in regard to time of service, speakers, etc., will be sent to each Auxiliary through their Secretary. We ask a careful reading of the notice, and the sending of the names of delegates, with name and address in full, promptly at the time designated on the card. Attention to this saves our hostesses much time and labor.

We are anticipating a good meeting and we trust that there will be much earnest prayer in behalf of the meeting.

THE blanks will be received by all the societies this month. The Secretaries desire that each column be filled out and the blanks returned promptly.

THE Treasurer's books close on April 1. All moneys, to be reported, must be in her hands at that time. See that your treasury is emptied; all the money is needed. See that all your pledges are redeemed. Let us not come up to the courts of the Lord's house with broken pledges, but let us rather bring all the tithes into the storehouse, that the Lord of Hosts may open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

THE popular meeting on Wednesday evening will be addressed by the Rev. C. A. R. Janvier, Allahabad, India. We are also to have the pleasure of having Miss Grace Newton of Peking, China, with us, who will speak Thursday morning.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

The programme committee for the Annual

Meeting has been at work more than a month, and, although it has as yet nothing definite to report, a programme of unusual attractiveness is promised. Let there be a good representation from each presbytery for our meeting in St. Louis.

WE would suggest that ample time be given at each presbyterial society meeting this spring for the presentation of the subject of missionary literature. Let the question be discussed, "What form of missionary literature is found to be most effective?" Perhaps some societies have wearied of the recurring topics of foreign mission countries; advocate for them the course of study so interestingly set forth in the new book, *Via Christi*. We believe that no programme of a culture club could be more provocative of thoughtful attention and discussion than these lessons in history, travel and theology. Try this suggestion and see for yourself. There can be no intelligent interest in any subject without knowledge, and no knowledge without well-directed study. Surely the children of the kingdom should desire to know as much of *its* growth as we want to learn of our *own* country and *its* history. With increase of information comes increase of enthusiasm.

And, dear delegates to presbyterial society meetings, when you are packing your valises remember to pack in generous quantities of enthusiasm, so that it will radiate from your garments like some rare perfume. Gladstone is reported to have said, "What my audience gives me in spray I give them back in drops," and every speaker knows the wonderful, buoyant enthusiasm that is awakened in him by an attentive, sympathetic, cordial audience. Speaker and hearer thus react upon each other to the good of both and lasting benefit to the cause. So don't forget your enthusiasm.

AT each presbyterial society meeting let a few minutes be used for presenting the claims of our magazines, WOMAN'S WORK FOR WOMAN, *Over Sea and Land* and the *Quarterly*—the first to inform you of our work all over the world, the second to help educate your children, the third to keep you in touch with the work in your own territory. Our magazines are a most important factor in our work.

MANY of our workers in the territory remember Miss Minnie Murray, who became Mrs. Cunningham, and who was assigned, with her husband, to Africa. A letter from Mrs. Cunningham, received at the Board rooms during the month of January, states that they have arrived at their destination, but have not been appointed to any definite work as yet.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

ONLY one month and then comes our Annual Meeting, which will probably take place April 2, 3 and 4. What will the report of the Occidental Board be? We ought to double the sum given last year. Why not? There is money enough in our Presbyterian churches. It is the lack of interest, we fear, especially among those who *can* give liberally. Who will try to stir up such, and those who have not yet begun to give? We must make the 25 per cent. advance, and that is not enough. After twenty-nine years of work of the Occidental Board, we ought to have learned to do great things.

Instead of twenty women meeting together in some of our largest churches there should be three hundred. No Christian woman should feel that she has a right to refrain from giving, reading and praying for *Foreign Missions*.

LEAFLETS FOR MARCH: *Historical Sketch*, 10 cts.; *Questions and Answers on Africa*, 5 cts.; *Home Life in Africa*, 2 cts., 15 cts. per doz.; *Lives Given for Africa*, 1 ct.; *Bishop Crowther*, 2 cts. each; *A Little Scholar in Darkest Africa*, free except postage; *A Cry from the Congo* (poem), 1 ct. each.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

ANNUAL MEETING.—The Fourteenth Annual meeting of the North Pacific Board will be held in Calvary Presbyterian Church, Wednesday and Thursday, April 16 and 17, 1902.

Delegates.—Each Presbyterial Society will appoint one delegate from among its officers, and each local society two delegates. Plan to be *on time* at the opening session and to remain till after the benediction of the closing session.

Delegates are requested to purchase round-trip tickets. Names of delegates desiring entertainment should be sent to Mrs. W. J. Honeyman, 63 North Twentieth Street, Portland, Oregon, not later than April 5.

PRESBYTERIAL PRESIDENTS.—Have you a church within your presbytery without a woman's society or one where there is no organization for the children?

Have you a society where the appeal for the magazine canvass was unheeded?

Have you a society unfamiliar with *Via Christi*, the new "study in missions?"

Have you a society whose receipts so far show a falling off instead of an increase?

Have you a society that has not been visited by some presbyterial officer this year?

Then there is much for you to do during this last month of this fiscal year.

LOCAL TREASURERS.—Please bear in mind that your Presbyterial Treasurer's books close March 20. This is imperative, as she must have time to close her accounts in order to reach the Board Treasurer before March 25.

WE quote the following from a letter from Mrs. A. P. Lowrie: "The old man who was temporarily appointed successor of Li Hung Chang is daily searching the Scriptures. It is said that he reads the Bible all the time. Mr. Lowrie has marked for him forty portions which he could understand. He has expressed an intention to have these printed and circulated under his own approval."

WE welcome a new society in Juneau, Alaska, under the leadership of Mrs. L. T. Jones.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Jan. 1, 1902.

[PRESBYTERIES IN SMALL CAPITALS. *THANK OFFERING.]

BELLEFONTAINE.—Bellefontaine, 75; Bucyrus, 15; Galion, 8.60; Huntsville, 5; Kenton, 30.12; Marseilles, 8; Spring Mills, 10; Urbana, 30, $181 72

BUTLER.—Allegheny, 2. S.C.E. Jr., 5; Buffalo, 12.80; Butler, 1st, 39.71, Y.W. Aux., 22, Our Club, 8.60, S.C.E., 30, S.C.E. Jr., 5; Butler, 3d, 7.28; Centreville, 3.50, S.C.E. Jr., 5; Clintonville, S.C.E., 20; Concord, 9, S.C.E., 35; Grove City (*31.81), 77.06; Harrisville, S.C.E. Jr., 5; Middlesex, 9.35, S.C.E., 6; Muddy Creek, 40; New Salem, 10; North Butler, 7.50; North Washington, 23.50, S.C.E., 20; Petrolia, 16, S.C.E., 5; Plain Grove, 19; Portersville, 4.40; Westminster, 7; West Sunbury, 9.50, Bd., 10; Zelienople, 18, 492.10

CARLISLE.—Carlisle, 2d, 19.50; Chambersburg, Central, Gleaners, 19; Falling Spring, 6.35; Dauphin, Jr. Soc., 50, S.C.E., 3; Dillsburg, S.C.E., 5; Greencastle, Y.L. Bd., 7.50; Harrisburg, Market Sq., 172.75, Macedonian Bd., 159.39, Miss Weiss' Cl., 30, Mrs. J. R. Smith's Cl., 15, Mrs. George's Cl., 25.89, Senr. Dept. S. S., 29.42, S.C.E., 50; Pine St., 140; Lebanon, Christ Ch., 11.35; Mercersburg, S.C.E., 5; Middle Spring, 14.50; Millerstown, 5; Newport, 9.23, S.C.E., 8; Newville, Big Sp., 32; Paxton, 8.50; Shippensburg, 20, Y.L. Bd., 10; Upper Path Valley, 8, 864.38

CATAWBA.—Concord, Laura Sunderland Sch., 6.30

CHESTER.—West Chester, Westminster S. S., 50, Goshenville S. S., 10, 60.00

CHILLICOTHE.—Bloomingburg, 10; Bourneville, S.C.E., 5; Chillicothe, 1st, 37.50, S.C.E., 10; Chillicothe, 3d, 3.29, S.C.E., 2.50; Concord, 8.18; Frankfort, 15, S.C.E., 5; Greenfield, 7.30, Snowflakes, 3.57, S.C.E., 6; Hillsboro, 18.75, Sycamore Val., Aux., 3.75, S.C.E., 10; Marshall, 5, S.C.E., 2; Mt. Pleasant, 10; Pisgah, 7; Salem, 10, S.C.E., 3.66; Washington C. H., 5.05, S.C.E., 2; Wilkesville, 5; Wilmington, 2.50, 198.05

CLARION.—Academia, S.C.E., 5; Beechwoods, 30; Brookville, Pansy Bd., 20; Du Bois, Mrs. Jennie Rockey, 30, Stewart Soc., 5; Falls Creek, S.C.E., 6; Penfield, 5, S.C.E., 10; Punxsutawney, 19.66; Reynoldsville, S.C.E. Jr., 15, 145.66

CLEVELAND.—Ashtabula, 1st, 8.25; Cleveland, 1st, 110.35; Cleveland, 2d, 287.41; Beckwith, 34.75; Bolton Ave., S.C.E., 25; Calvary, 207.50; Case Ave., 51.30, S.C.E., 10; Madison Ave., 6.35; Miles Park, S.C.E., 20; North, 20; Willson Ave., 5; Woodland Ave., S.C.E., 12.50; Glenville, 5; Northfield, S.C.E., 15; Orwell, 80 cts.; Seville, S.C.E., 10; Willoughby, 6.17; Wickliffe, 7, 842.38

COLUMBUS.—Amanda, 9, S.C.E., 5; Columbus, 1st, 8, S.C.E., 5; Central, 17.64, Y.L. Soc., 20; Olivet, 7.81; W. Broad St., 2.50; Westerville, 5, 79.95

DAYTON.—Camden, 1.75; Clifton, 5; Dayton, 1st, 74; 3d St., Y.L.S., 75; 4th, 30; Memorial, 25, Y.L.S., 15; Franklin, 10, S.S., 1; Greenville, 24; Middletown, 19.19; Oxford, 6; Piqua, 25; Springfield, 1st, 72, Y.W. Cir., 19; 2d Ch., Y.L.S., 10; 3d Ch., 17.29; Troy, 87.50; Xenia, 10.35, 527.08

ELIZABETH.—Basking Ridge, S.C.E., 15, S.C.E. Jr., 3; Cranford, 12.62; Dunellen, 25; Elizabeth, 2d, 125, Girls' Bd., 6; 3d Ch., S.C.E. Jr., 5; Westm'r, S.C.E., 10; Hope Chapel Aux., 7; Lamington, 10.75, Blauvelt Bd., 10, S.C.E., 5; Perth Amboy, 50; Plainfield, 1st, 50, S.C.E., 10; Plainfield, Crescent Ave., 150, A Lady, 100, S.C.E., 100; Hope Chapel, S.C.E., 5; Rahway, 2d, 35, S.C.E. Jr., 5.17; Roselle, 31.23, S.C.E., 11; Westfield, 25; Woodbridge, Y.L.B., 30, 836.77

ERIE.—Bradford, 100, Silver Links, 25, S.C.E., 5; Edinboro, 2.64; Erie, Central, 129.87, S.C.E. Jr., 5; Erie, Chestnut St., S.C.E., 3.75; Erie, Park, 50, S.C.E., 16.25; Franklin, 50, S.C.E.. 10; Fredonia, 23.66; Girard, 4.28; Georgetown, S.C.E., 4.50; Meadville, 1st, S.C.E., 5, S.C.E. Jr., 5; Mercer, 1st, 31.04, S.C.E. Jr., 5; Mercer, 2d, 14; New Vernon, 9.70; Sandy Lake, S.C.E., 5; Tidioute, S.C.E., 15, S.C.E. Jr., 16; Utica, 9.70; Warren, 184.30, 729.69

FRENCH BROAD.—Burnsville, .95

HURON.—Chicago, 10; Clyde, 1.94; Fremont, 22.31, S.C.E., 24; Norwalk, 5; Sandusky, 10.40; Tiffin, 15.52, 89.17

JERSEY CITY.—Wallington, S.C.E., 4.20

KINGSTON.—Chattanooga, 2d, 69.18, Y.L.S., 4.20; Harriman, 5; New Decatur, Westm'r, 7; Rockwood, S.C.E., 2, 87.38

KITTANNING.—Apollo, 33.11, Hopeful Bd., 2.67, Faithful Workers, 1.72; Elder's Ridge, 29.10, S.C.E., 10; Freeport, Bd., 10; Glade Run, 30; Indiana, 130.90; Kittanning, 1st, 20th C., 33.07; Leechburg, 150; Marion, 6.90; Mechanicsburg, 3.78, Andende Bd., 3.22; Mt. Pleasant, 11.40; Rockbridge, 3.75; Saltsburg, 30; Washington, S.C.E., 4, 493.62

LACKAWANNA.—Athens, 8.50; Bennett, 5; Carbondale, 1st, 70. True Light Bd., 7, S.C.E., 10; Dunmore, 50; Forty Fort, S.C.E., 5; Honesdale, 35, S.C.E., 5; Kingston, 25; Langcliffe, 17, S.C.E., 25; Montrose, 60; Pittston, 1st, 18.93, An Individual, 100; Plymouth, 9.55; Scranton, 1st, 75; Scranton, 2d, Girls' Bd., 10; Green Ridge Ave., 25; Providence, 36.02; Washburn St., 6.60; Tunkhannock, An Individual, 25; Troy, 20, Birthday Bd., 6.25; Ulster, 6.25; West Pittston, 82.30, Willing Workers, 32, Y.P. Bd., 10.50, Workers (Colored), 3; Wilkes-Barre, 1st, 100, Memorial, 50, S.C.E., 10, 948.90

LEHIGH.—Allentown, 1st, 51; Allen Township, 10; Bethlehem, 1st, 10; Catasauqua, Bridge St., 8; Easton, 1st, 35; College Hill, 10; Brainerd Union, 32.50; South Side, S.C.E., 10; Hazleton, 35.95; Mauch Chunk, 22; Port Carbon, 6.60; Pottsville, 1st, 15; Shawnee, 25; Slatington, S.C.E., 4.03, 275.08

MAHONING.—Alliance, 1st, S.C.E., 15.00

MONMOUTH.—Englishtown, 18.34; Tennent, S.C.E., 4.53, 22.87

MORRIS AND ORANGE.—Boonton, 30, S.C.E. Jr., 15; East Orange, Arlington Ave., 35; E. Orange, 1st, 137.50; Brick, 100; German Valley, 25; Hanover, 75; Madison, 19; New Providence, 7; Orange, 1st, Y.L.S., 65; Central, 100, Mr. Tooker, 1,000, Y.P. Ass'n, 50; Sterling, S.C.E., 5; St. Cloud, 6.46; Mrs. Beaumont, Morristown, 5, 1,674.96

NEWARK.—Roseville, S.C.E., 50.00

NEW BRUNSWICK.—Bound Brook, 9, S.C.E., 5, S.C.E. Jr., 2.41; Dayton, 21, S.C.E., 8.20; Flemington, 17.81, Gleaners, 105; Hopewell, S.C.E., 6; Lawrenceville, S.C.E., 10; Lambertville, S.C.E., 25; New Brunswick, 1st, 25; 2d Ch., 13; Pennington, 67.74; Princeton, 1st, 186.92; Stockton, S.C.E., 4; Titusville, 5, S.C.E., 5; Trenton, 1st, 125, S.C.E., 25; 2d Ch., 10; 3d, S.C.E., 12.50; 4th, 100; 5th, 15; Bethany, 17; Prospect St., 30; Walnut Ave., 18.75, 869.33

NEW CASTLE.—Dover, 14.50; Felton, S.C.E., 50 cts.; Forest, 3.55; Green Hill, Earnest Workers, 3.70; Head of Christiana, 6; Lower Brandywine, 6; Makemie Mem'l, 11.25, William Swan Bd., 5.46, L.L.B., 4, S.C.E., 3.50; Newark, 12; Pencader, 4; Perryville, 10; Pitts' Creek, 15; Port Penn, 4; Rock, 3.50; West Nottingham, 9.50; Wicomico, 10.50; Wilmington, Central, 18, Miss McCorkle, 15, S.C.E., 5; Hanover St., 60, S.C.E., 20; Olivet, 5; Rodney St., 18.84; West, S.C.E., 11.25; Zion (*7), 11.34, I-Will-Try Bd., 4, 295.39

NEWTON.—Hackettstown, S.C.E., 121.47

PARKERSBURG.—French Creek, 2.50; Grafton, 17; Hughes' River, 15; Ravenswood, 3.60; Sistersville, 48.10; Spencer, 2.50, Juvenile Bd., 50 cts., 89.20

PHILADELPHIA.—1st Ch., George D. Baker Bd., 10, S.C.E. Jr., 5; 2d, Mission, S.C.E., 1; 4th, S.C.E. Jr., 5; 10th, S.C.E., 25; Bethany, 120, S.C.E., 10, Chapel Aux., 23; Central, S.C.E., 25; Cohocksink, 11, S.C.E. Jr., 10; Gaston, 10; Hollond, Y.L. Bd., 17; North Broad St., 111, S.C.E., 40; Olivet, S.C.E., 10; Oxford, S.C.E., 20; Princeton, Helping Hands, 30; Temple, 25, Workers, 20.73; Tioga, S.C.E. Jr., 10; Trinity, A. Murray Bd., Jr., 5; Union Tabernacle, S.C.E., 30; Westminster, 50; Woodland, 277.09, Fullerton Bd., 27.02, Woodland Bd., 1.94, 929.78

PHILADELPHIA NORTH.—Abington, 30.13; Bristol, 10.85; Carmel, 5.70, S.C.E., 2; Chestnut Hill, Trinity, 71; Conshohocken, S.C.E., 2; Doylestown, 37.50, Mrs. Chapman, dec'd, 50; Mechanicsville, Bd., 3.91; Eddington, 14.40, S.C.E., 5; Falls of Schuylkill, 3; Fox Chase, 9.10, S.C.E., 25; Frankford, S.C.E., 18; Germantown, 1st, 143, Eliot Boys, 11.28, In Mem. E. R. C., 100; 2d Ch., 110; Summit, 16.50; West Side, 2; Gladwyn, 6; Hermon, 11.80, Y.L.B., 6.25, S.C.E., 6.25, S.C.E. Jr., 1.25; Jenkintown, Grace, 31; Langhorne, 4.47, S.C.E., 2.50; Leverington, S.C.E., 13.75; Lower Providence, 8.73; Manayunk, 5; Morrisville, 25; Mt. Airy, S.C.E., 13; Neshaminy of Warminster, 5; Ivyland, S.C.E. Jr., 1, E. M. Philips S.C.E. Jr., 50 cts.; Neshaminy of Warwick, 31.50, S.C.E., 5; New Hope, 8, S.C.E., 6; Norristown, 1st, 11.11, S.C.E., 37.50, S.C.E. Jr., 5.50; Central, S.C.E., 3.50; Oak Lane, S.C.E., 5; Overbrook, 44; Pottstown, Hill School, 40; Reading, 1st, S.C.E., 25; Wissahickon, 7.50; Wissinoming, 5; Wyncote, Calvary, 27.75; Offering from Shanghai, 1.08; Sale of Photographs, 1.60, 1,096.91

PITTSBURG AND ALLEGHENY, COM.—Montour, S.C.E., 6; Raccoon, 66.81, 72.81

REDSTONE.—Belle Vernon, 18.85; Connellsville, 68.45; Dunlap's Creek, S.C.E., 18; Fairchance, 25; Fayette City, S.C.E., 6; Little Redstone, 27, Circle, 9; Long Run, 13; McKeesport, 1st, 56.70; Central, S.C.E. Jr., 6; Mt. Moriah, 8.57; Mt. Pleasant, 24.79; New Providence, 20.23; New Salem, 4; Pleasant Unity, 12.50; Rehoboth, 16.14, S.C.E., 12.50; Scottdale, 19.41, S.C.E., 25; Sewickley, S.C.E., 10; Uniontown, 1st, Children's Bd., 25; West Newton, 7.70, 433.84

UNION.—Erin, 3; Hopewell, 6; Knoxville, 2d, 4.88; 4th, 28.45; Madisonville, 7; New Market, 6.50; New Providence, 5; Rockford, 3.25; St. Paul, 6, Band, 3.05; Shannondale, 20.50, Helpers, 1.50, 95.13

WASHINGTON.—Burgettstown, 1st, 18; Westm'r, 30; Claysville, 35, S.C.E. Jr., 1.25; Cove, 33; Cross Creek, 43.50; Cross Roads, 25; Fairview, 3.25; Forks of Wheeling, 57; Mt. Prospect, 20.45; Upper Buffalo, 45, M. Shaw Bd., 8.05; Washington, 1st, 150, Sewing Soc., 122.18, Cornes' Bd., 38.60; Washington, 2d, 14.64, Non Nobis Bd., 5; Female Sem., 25; West Alexander, 12, Hold-the-Fort Bd., 11; Wheeling, 1st, 100; Vance Mem'l, 34; Wellsburg, 21; Interest Cunningham Lester Mem'l Fund, 45, 897.92

WASHINGTON CITY.—Clifton, 1; Eckington, 12; Falls Ch., 38; Kensington, Warner Mem'l, 6, King's Messengers, 7, L.L.B., 2.50; Manassas, 6; Neelsville, 5; Tacoma Park,

6.23; Washington, 1st, S.C.E., 6.25; 4th Ch., 13.50; 6th Ch., 7, Cheerful Givers, 5; 15th St., 5; Assembly, 10, L.L.B., 1.50, S.C.E., 10; Covenant, Y.L. Soc., 49, S.C.E., 18.76; Eastern, 14, Y.P. Circle, 3.75, S.C.E., 8.75; Gunton Mem'l, 25.17, S.C.E., 13.75; Metropolitan, 52.50, Mateer Bd., 10, Inasmuch Aux., 5; New York Ave., 175, Y.W. Guild, 40, Mission Bd., 10, L.L.B., 2.25, S.C.E., 10; Bethany, Current Events Club, 7.25, S.C.E., 2; North, 7.50; Western, 31.20, S.C.E., 19; West St., 25, S.C.E., 5, 676.86

Wellsboro.—Elkland, 12; Mansfield, 3.45; Mt. Jewett, 2.50, 17.95

West Jersey.—Audubon, Logan Mem'l, S.C.E., 4.00

Westminster.—Chanceford, 34; Chestnut Level, 28.20; Lancaster, 1st, 25, Bethany Mission, A Class, 7.05; Memorial, 3; Leacock, 15, S.C.E. Jr., 5; Little Britain, 12.50; Middle Octorara, 10.45; Slate Ridge, 15; Stewartstown, 33; Wrightsville, 20.50; York, Calvary, 4.50, L.L.B., 75 cts., 213.95

Wooster.—Ashland, 9; Belleville, 3; Congress, 4.75; Dalton, 4; Fredericksburg, 10; Mansfield, 46.65, S.C.E., 15; Millersburg, 9.60; Savannah, 19.50; Wayne, 22.50; West Salem, 5; Wooster, 1st, 31.50; Westm'r, 61.05, Y.L. Soc., 12, 253.55

Zanesville.—Coshocton, 13; Granville, 22; High Hill, 8; Homer, 10; Martinsburg, 6.50; Mt. Vernon, 12.50; Mt. Zion, 6.50, S.C.E., 3.50; Newark, 1st, 25.10; 2d Ch., 54; Pataskala, 5.50; Utica, 12.50; Zanesville, 1st, 21.20, Kellogg Aux., 10, Azalea Bd., 10; 2d Ch., 19.50, Y.L. Bd., 25; Putnam, 16, S.C.E., 3.50, 284.30

Legacies.—Phila., Mrs. Nellie H. Weisbrod, 190; Delaware, O., Miss H. M. Merrick, 1,000; Cincinnati, O., Mrs. Isabella Brown, 24,650, 25,840

Miscellaneous.—Newport, N. H., Mrs. M. M. McCann, 4; Phila., Francis T. Manderson, 50; Y., 15; Interest on Investment, 87.50, 156.50

Total for January, 1902,	$40,975.10
Total since May 1, 1901,	78,418.84

Mrs. Julia M. Fishburn, *Treas.*,
501 Witherspoon Bldg., Philadelphia, Pa.

Feb. 1, 1902.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Jan. 20, 1902.

* Indicates offering for India Orphans; † for Hainan Ice Plant.

Aberdeen.—Aberdeen, 10; Castlewood, C.E., 1; Eureka, C.E., 5; Groton, 22; Pierpont, 6.50; Roscoe, 2, $46.50

Alton.—Alton, 8.66; Belleville, Y.L.S., 5; Carrollton, 9.35; Jerseyville, 12; Sparta, 5, 40.01

Bloomington.—Bement, 15.26, C.E., 10; Bloomington, 2d, 80.36, C.E., 25; Champaign, 26.15; Chenoa, 8.10; Clinton, 75, C.E., 200; Downs, 7; El Paso, 2.35; Fairbury, 5.50, C.E., 25, Jr. C.E., 4; Gilman, C.E., 10; Hoopeston, 10; Lexington, 11.70, Jr. C.E., 7; Minonk, 6.80; Monticello, 5.36; Normal, 7; Paxton, 14.20; Philo, 79.20; Pontiac, 10; Rankin, 9.35; Tolono, 22.37; Waynesville, 5; Wellington, C.E., 5, 686.70

Boise.—Boise, 2.75; Caldwell, 67 cts., 3.42

Boulder.—Berthoud, 5, C.E., 5; Boulder, 26, Jr. C.E., 15; Brush, 7, C.E., 1.50; Cheyenne, 10; Ft. Collins, 20; Ft. Morgan, 10, C.E., 9; Laramie, 7; Longmont, C.E., 14.20; Timnath, 3.75; Valmont, 2.50, 135.95

Butte.—Anaconda, 7; Butte, 5, Jr. C.E., 1; Missoula, 3, C.E., 5, Jr. C.E., 5; Phillipsburg, 4.50, 30.50

Cedar Rapids.—Anamosa, 6.50; Atkins, 5; Blairstown, 6.20; Cedar Rapids, 1st, 100, C.E., 12.50; 2d, 15; 4th, C.E., 2; Central Pk. Ch., 27; Center Junction, 7.30; Clarence, 25, C.E., 5; Clinton, 5; Garrison, 10; Linn Grove, 25; Marion, 18, Jr. C.E., 1.50; Mechanicsville, 1; Mt. Vernon, C.E., 5.45; Onslow, 4.50; Scotch Grove, 2; Shellsburg, C.E., 1; Springville, 7; Vinton, 100, C.E., 5; Wyoming, 9.20, C.E., 5, 411.15

Chippewa.—Ashland, 1.80; Baldwin, 5; Bayfield, 2.25, C.E., 4; Eau Claire, 8.73, C.E., 2.50; Hudson, 7.73; Ironwood, 90 cts.; Superior, C.E., 4; W. Superior, 16.78, C.E., 3.78, 57.47

Chicago.—Austin, 20; Cabery, 18.75, C.E., 10; Chicago, Dr. Marshall's Mite Box, 4; Ch. of the Covenant, C.E., 11; Campbell Pk. Ch., 8; Brookline Pk., 10; 1st, 114.85; 2d, 49.50; 3d, 175; 4th, 124; Christ Ch., C.E., 8; 6th, 9; Immanuel Ch., Mrs. A. S. C. Clarke, 30; Endeavor Ch., C.E., 5; Englewood, 1st, C.E., 8.33; Hyde Pk., 82; Lake View, C.E., 10.50; Millard Ave., C.E., 2; Normal Pk., 5; Ridgeway Ave., Jr. C.E., 50 cts.; Evanston, 1st, 137.50; Noyes Circle, 31.25, C.E., 31.25; Joliet, Central Ch., 24.80; Roseland, C.E., 3; Anon., 11.25, 944.48

Corning.—Bedford, Jr. C.E., 3; Clarinda, 15, †4; Corning, 8.25; Diagonal, 3.40; Emerson, 7; Essex, 2, †1.35, C.E., 1.66; Malvern, 15; Shenandoah, 12, Mrs. M., 3.25; Sidney, 2.04; Villisca, 8, †1.50, C.E., 1.70, 89.15

Crawfordsville.—Attica, 17.35; Beulah, 13.25; Clinton, 6.50; Crawfordsville, Center Ch., 32; Dana, 4; Delphi, 41; Frankfort, 34.60; Ladoga, 4; Lafayette, 1st, 14.50, C.E., 10; 2d, 20; Lebanon, 19; Marshall, Bethany Ch., 10; Newtown, 10; Rockfield, C.E., 2.50; Romney, 20; Rossville, 1.50; Shannondale, Bethel Ch., 17; Thorntown, 21, C.E., 5; Waveland, Mrs. S. J. Milligan, 10, 313.20

Denver.—Denver, 1st Ave. Ch., 45.65, C.E., 11.25; North Ch., 6, 62.90

Detroit.—Ann Arbor, 19; Birmingham, 11; Detroit, Forest Ave. Ch., 12.30; 1st, 172, C.E., 15, Richardson Soc., 25, Jr. C.E., 10; Bethany Ch., 12.50, C.E., 10; Calvary Ch., C.E., 15; Central Ch., 25; Ch. of the Covenant, C.E., 6; Fort St. Ch., Westm'r League, 18.75; Immanuel Ch., 6, Gailey Brown Bd., 1.60, Sunshine Bd., 6; Jefferson Ave. Ch., A Friend, 18, C.E., 23; Mem'l Ch., 30.88; Scovel Mem'l Ch., 6, C.E., 9; 2d Ave. Ch., 15; Trumbull Ave. Ch., 8; Westm'r Ch., 23.91, C.E., 12.50; Inkster, E. Nankin Ch., C.E., 3; Milford, 13.27, C.E., 14.91; Northville, 2.83, C.E., 1.77; Pontiac, 23, Y.W.S., 31.18; Saline, C.E., 7.76; S. Lyon, 14; Ypsilanti, 59.75, 682.91

Dubuque.—Jesup, C.E., 1.95; Manchester, C.E., 1.94, 3.89

Ft. Dodge.—Boone, 6.12; Carroll, 9; Jefferson, 3.88; Lake City, 12.50; Livermore, Bethel Ch., 10, 41.50

Ft. Wayne.—Ft. Wayne, 1st, 111.91; Westm'r Ch., 13.17, Girls' Bd., 5; 3d, 10; Bethany Ch., 4.75; Goshen, 40.82, Y. L.C., 8.50; Kendallville, 10.95; Lima, 50.75; Ossian, 3.50, C.E., 2.83; Warsaw, 17.40, 279.58

Freeport.—Hebron, Linn and Hebron Ch., 20; Marengo, C.E., 100; Polo, 12.46; Rockford, 1st, C.E., 11.85; Westm'r Ch., 31.45; Savanna, 5; Woodstock, 10, 190.76

Gunnison.—Gunnison, 10; Grand Junction, 4.50; Leadville, 12.30, C.E., 4.25, Jr. C.E., 1.50; Salida, C.E., 4, 36.55

Helena.—Boulder, 5; Bozeman, 9.20; Helena, 2.50; Miles City, 3, 19.70

Indianapolis.—Clay City, C.E., 1.00

Iowa.—Burlington, 1st, 52.46, †50 cts.; Fairfield, 25, †2, Gleaners, 1.97; Ft. Madison, C.E., 5; Keokuk, Westm'r Ch., 18; Price's Creek, C.E., 55 cts.; Leando, Chequest Ch., 2; Libertyville, †1; Martinsburg, 3; Mediapolis, 20; Montrose, 1.85; Morning Sun, 10; Mt. Pleasant, 16.32, †2; Ottumwa, 25, †2; Troy, 4; Winfield, †1, 193.65

Iowa City.—Brooklyn, 5; Columbus Junction, 2; Davenport, 1st, 40, †10, C.E., 22.50; Iowa City, 25; Scott Ch., 6, †1; Malcom, C.E., 2.50; Marengo, 18.89, C.E., 5; Montezuma, 4; Muscatine, 10; Tipton, 1st, 5; Red Oak Grove Ch., 5; Washington, 18; West Branch, 5.25, †75 cts.; W. Liberty, 26; Wilton, 17, †1, 229.89

Kendall.—Idaho Falls, 1.50

Lansing.—Battle Creek, 11; Brooklyn, 20; Concord, C.E., 2; Homer, 7.93; Jackson, 25; Lansing, Franklin St. Ch., 6.50; Marshall, 9.65, C.E., 5, 87.08

Logansport.—Bethlehem Ch., 1.50; Bourbon, 2; Brookston, 1; Concord, 1.65; Crown Point, 10; Hebron, 4; Hammond, 2.60; La Porte, 49.42; Lowell, Lake Prairie Ch., 4.75; Logansport, 1st, 10; Broadway Ch., 10.72, Mrs. I. N. C., 8.75; Michigan City, 8; Monticello, 19.05, Miss Hayes' Lecture, 5, C.E., 2.50; Odessa, Meadow Lake Ch., 1.50; Plymouth, 1.88; Rensselaer, 4; Remington, 2.50; Rochester, 3; South Bend, 5, C.E., 12; Westm'r Ch., 4, C.E., 3; Valparaiso, 2.90, 180.72

Minneapolis.—Buffalo, 3; Howard Lake, 4; Maple Plain, 5.55; Minneapolis, Andrew Ch., 20.65; Bethlehem Ch., 25; 1st, 51.12; 5th, 2.56; Grace Ch., 1.75; Highland Pk. Ch., 78, Sunshine Bd., 2.30; Oliver Ch., 5.51; Stewart Mem'l Ch., 17.92; Westm'r Ch., 72, Y.W.S., 177; Riverside Chapel, Y. W.S., 30; Oak Grove, 4, 500.36

Monroe.—Adrian, 20; Clayton, C.E., 3.87; Coldwater, Harrington Soc., 5; Dover, 1.12; Hillsdale, 6; Holloway, Raisin Ch., 5; Jonesville, 5; Monroe, 8, C.E., 3.25; Reading, 3; Tecumseh, 26, Circle, 9, A Lady, 1, 96.24

Muncie.—Alexandria, 10; Anderson, 29, C.E., 7, Jr. Willing Workers, 3; Elwood, C.E., 4; Hartford City, 5; Kokomo, 2.05; Marion, 15; Noblesville, 3.50; Wabash, 11, Jr. C.E., 4; Winchester, 10.42, 103.97

Nebraska City.—Adams, 4.50; Auburn, 3.26; Beatrice, 1st, 61.78; Douglas, C.E., 2; Fairbury, 6.53; Fairmont, 1.86; Falls City, C.E., 3; Hickman, German Ch., 5; Lincoln, 1st, 28.23; 2d, 9.32, C.E., 5; 3d, 1.60; Palmyra, 2.60; Pawnee, 7.50; Plattsmouth, 9.26; Staplehurst, 1.60; Tecumseh, 2.20, C.E., 5; York, 10.72, C.E., 9.50, 180.46

New Albany.—Bedford, 3.50; Charlestown, 3; Corydon, 3.51; Hanover, 4.40; Jeffersonville, 5; Madison, 1st, 15, Y.L.B., 17; New Albany, 1st, 15.48; 2d, 17.50, Mrs. W. C. Nunemacher Mem'l, 12; N. Vernon, 80 cts.; Orleans, C.E., 3; Salem, 2.40; Seymour, Light Bearers, 2.50; Vernon, 8.38, Vevay, 1.63, 115.10

Pembina.—Emerado, C.E., 10.50; St. Thomas, C.E., 5; Tyner, C.E., 14.50, 30.00

Peoria.—Canton, C.E., 4.60; Delavan, 11; Farmington, 5; Galesburg, 34; Green Valley, 9, Rural Gleaners, 8.50; Hanna City, C.E., 5; Henry, C.E., 4.05; Knoxville, 25; Lewistown, 10; Peoria, 1st, 17, E. R. Edwards Bd., 3; Arcadia Ave. Ch., 3; Westm'r Ch., 5; 2d, 33, C.E., 7.58; Grace Ch., 22; Princeville, 29; Toulon, Elmira Ch., 10, C.E., 6.25; Per Rev. J. H. Freeman, 11.50, 263.48

Pueblo.—Alamosa, 5; Bowen, Mrs. Maria Snorf, 5; Flor-

ence, 5.91; Monte Vista, 5; Pueblo, Fountain Ch., 5; Rocky Ford, 2.50; Trinidad, 5; Victor, 10, 43.41

ROCK RIVER.—Rock Island, Broadway Ch., 9.50

SAGINAW.—Alma, 48.50; Bay City, 1st, 46, C.E., 6.60, S.S., 29.38, Wight Bd., 2; Ithaca, Jr. C.E., 4.91; Saginaw, Washington Ave. Ch., 3; Westm'r Ch., 35, 175.39

ST. CLOUD.—Long Prairie, Mrs. W. G. Palmer, 2.50

ST. PAUL.—Hastings, C.E., 6.75; Goodhue, 1; Red Wing, C.E., 12.50; Rush City, 32 cts.; St. Paul, Bethlehem Ch., 2.20; East Ch., 7; House of Hope Ch., 69.50, Jr. C.E., 2.50; Merriam Pk., Van Cleve Soc., 20.80; Westm'r Ch., 3.60, R. S. M. F., 1.92; St. Paul Pk., 2.30, 130.39

SCHUYLER.—Brooklyn, C.E., 2.50; Bushnell, C.E., 29; Carthage, 6; Elderville, Wythe Ch., 5.50; Hamilton, Bethel Ch., 5; Macomb, C.E., 50; Monmouth, 21, C.E., 25; Mt. Sterling, 24.50, C.E., 38, Earnest Workers, 25; Niota, Appanoose Ch., 32; Oquawka, C.E., 10; Perry, 12.70; Rushville, 23, C.E., 17, 326.20

SPRINGFIELD.—Buffalo Hart, 15, C.E., 2.50; Decatur, 53.72, Brier Soc., 5; Westm'r Ch., 2.50; Divernon, 6; Farmingdale, 12.50; Jacksonville, State St. Ch., Y.L.S., 20; Westm'r Ch., 17, Willing Workers, 10; United Portuguese Ch., 21.25, Y.L.S., 15; Lincoln, 23.85, C.E., 5; Macon, 7.50; Maroa, C.E., 5; Mason City, 10; Orleans, Pisgah Ch., 12.60; Petersburg, 7.31; Springfield, 1st, 35, E. J. Brown Soc., 55; Portuguese Ch., 1; Sweetwater, 1.98, 344.71

SIOUX CITY.—Alta, 1.89, C.E., 2.70; Cherokee, 25, †5, C.E., 2.65; Cleghorn, 2.50; Denison, †1; Mt. Pleasant Ch., 3.50; Inwood, C.E., 5; Ida Grove, 4.50; Le Mars, 5, †2.50; O'Leary, Union Tp. Ch., 7, †2, C.E., 4.50; Odebolt, 1; Paullina, 2, †2; Sioux City, 8.49, †11, C.E., 5; 2d, 2.50, †2; 3d, 4, †2.75; Schaller, 2; Storm Lake, 12.45, C.E., 19.50, 149.43

VINCENNES.—Evansville, 1st Ave. Ch., C.E., 3; Grace Ch., 19.19; Parke Mem'l Ch., 10, C.E., 6; Walnut St. Ch., 38; Farmersburg, 1.50; Mt. Vernon, 5; Petersburg, 1.50, Little Light Bearers, 89 cts.; Princeton, 9.50, C.E., 5; Rockport, 4.95; Terre Haute, Central Ch., 18, C.E., 5; Vincennes, 3.65; Indiana Ch., Solid Workers, 3.15; Upper Indiana Ch., 6.90; Washington, 10, 151.23

WATERLOO.—Ackley, 7; Aplington, 1.71; Clarksville, 1; Conrad, 7.50; Greene, 1; Grundy Center, 7; State Center, 7; Tranquillity Ch., 4; Pbyl. Off., 25, 61.21

WHITEWATER.—Lewisville, C.E., 10.00

MISCELLANEOUS.—A Friend, 250; Nebraska Syn. Soc., 2.25; Coggon, Ia., Jr. C.E., 4.03; Jacksonville, Ill., Portuguese Ch., Y.L.S., 10, 266.28

Total for month,	$7,730.02
Total receipts since April 20, 1901,	33,754.30

MRS. C. B. FARWELL, *Treas.*,
Room 48, LeMoyne Block, 40 Randolph Street.
CHICAGO, Jan. 20, 1902.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1902.

* Indicates Praise Offering.

BROOKLYN.—Brooklyn, Ainslie St., 14.58; Bay Ridge, 7; Bethany, Jr. C.E., 5; Central, 25, C.E., 25; City Pk. Branch, 2.20, C.E., 5; First, 22.80; Grace, 16; Lafayette Ave., 67.58; Mem'l., 22.66; Noble St., 15; Prospect Hts., 14.80; Ross St., 26.25, C.E., 82; So. 3d St., C.E., 40; Throop Ave., 8; Mission, C.E., 12; Westminster, 11.76, Y. L. Guild, 10, C.E., 10; West New Brighton, S. I., 20, 462.63

BUFFALO.—Alden, C.E., 2.50; Buffalo, Bethlehem, 10; Central, 38.86; 1st Volunteers, 10; Lafayette Ave., 598; North, 38.30, Y.L., 30, M. K. VanDuzee Bd., 30; Park, Sunshine Weavers, 5; Jamestown, 50; Olean, 4, 224.64

CAYUGA.—Auburn, 2d, 20; Central, 30; Weedsport, Mem'l. Bd., 7, 57.00

EBENEZER, KY.—Ashland, Miss Condit's S.S. Cl., 11; Lexington, 18.70; 2d, C.E., 5; Ludlow, 10; Maysville, Christian Stewards, 25, C.E., 10, 79.70

HUDSON.—Circleville, 2; Goshen, Y.L., 15.05; Milford, 4.20; Monroe, 6; Nyack, 18; Otisville, 4.22; Port Jervis, 18.20; Ramapo, 12.30; Stony Point, C.E., 5; Westtown, 12, 96.97

LONG ISLAND.—Amagansett, 5.32; Bridgehampton, C.E., 10; Cutchogue, 12.95, Bd., 15; Easthampton, 3.72; Greenport, 17; Manorville, Brookfield Ch. C.E., 2; Middle Island, Middletown, 23.69, C.E., 1.55; Port Jefferson, C.E., 14.13; Remsenberg, 9.37, *3.75, Jr. C.E., 1; Setauket, *9.50; Southampton, 36.50, C.E., 3.50, Jr. C.E., 1.20; Southold, 50, Jr. C.E., 1.50; Westhampton, 58, *17; Yaphank, 5.55; Sag Harbor, 7.25, 309.48

LYONS.—Clyde, 10; Newark, 28.73; Palmyra, C.E., 8; Sodus, 10; Wolcott, 10, 66.73

MORRIS AND ORANGE.—Morristown, 1st, 200.00

NASSAU.—Astoria, 10.10; Freeport, Union M. Soc., 4.50; Greenlawn, C.E., 2.50; Hempstead, C.E., 5; Jamaica, *5; Northport, C.E., 15; Oceanside, 5; Smithtown, Individ., 32, 79.10

NEW YORK.—New York, Brick, 200; Central, 25, Inter. C.E., 10; 5th Ave., 260, Y.W.S., 100; 1st, C.E., 25; 4th C.E., 50; 4th Ave. C.E., 150; Harlem, 100; Madison Ave., 100; Mt. Washington, Inwood Aux., 49.71; North, C.E., 10; Olivet, Miss. Asso., 50; Park, Individ. Sub., 30, Y.L.S., 1.90; University Place, Light Bearers, 17; West End, 100; Woodstock, 10, 1,288.61

NIAGARA.—Carlton, 1; Knowlesville, 18.50, Y.L., 5; Lewiston, *6.40; Lockport, 1st, 16.64, *7.85; 2d, 5, *5, C.E., 2; Mapleton, 2; Medina, 30, C.E., 13.50; Niagara Falls, 1st, 12.50, *5.25; Pierce Ave, 2; N. Tonawanda, 17.10, *5.60; Somerset, *3, Bd., 1; Wright's Corners, 6.67, *1.75, 167.76

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50; Delhi, 1st, 39.25; 2d, 20; Gilbertsville, 15.42; Guilford Center, C.E., 10; East Guilford, C.E., 6; Unadilla, 2.75, 115.92

ROCHESTER.—Dansville, 50; Geneseo, Sys. Givers, 25, Jane Ward Soc., 15; Rochester, Brick, 55; Central, 50, Y.W.M.S., 30; 1st, 50; 3d, 11.25; Sparta, 2d, C.E., 5; Tuscarora, 1, 292.25

ST. LAWRENCE.—Dexter, 10; Gouverneur, 50; Potsdam, 34.62; Watertown, Stone St., 7; 1st, 5.65, 107.27

SYRACUSE.—Baldwinsville, 3.51; Mexico, C.E., 7; Syracuse, 1st, 7.50, C.E., 49.49, 67.50

UTICA.—Boonville, 10, *14.38; Clinton, 60; Ilion, 22.37, C.E., 15; Kirkland, 3; Little Falls, 61.25; Lowville, 31.22; Lyon Falls, 20; Martinsburg, Jr. C.E., 3; New Hartford, 22.35; New York Mills, 37.20; Oneida, 30; Oriskany, 13; Waterbury, Mem'l, 12; Rome, 70, C.E., 14.50; Sauquoit, 18.37; Turin, 10; Utica, Bethany, 20, Birthday Box, 3, Miss S. E. Gilbert, 52; 1st, 220, Mrs. C. C. Goldthwaite, 125; Mem'l, 43.25; Westminster, 100, Fisher Miss. Bd., 10; Vernon Center, C.E., 10; Verona, 23; Waterville, 64, C.E., 10; Westernville, 25.50, S.S., 5; Whitesboro, 10, 1,188.39

WESTCHESTER.—Bedford, C.E., 25; Brewster, S. E. Centre, 3; Carmel, Gilead Bd., 3; Dobbs Ferry, Greenburgh, 15; Mt. Kisco, C.E., 25; Ossining, 61.36, C.E., 30; Pelham Manor, Huguenot Sem., 6.50; So. Salem, 36.72; Stamford, 1st, 100; Thompsonville, 40; White Plains, 10; Yonkers, 1st, 10; Yorktown, 25, 390.58

MISCELLANEUS.—Coll. Prayer Meeting, 19.46; Int. Dodge Fund, 100, Riesch Fund, 50; On Deposits, 79.58; Miss C. de Mottbeck, 300; Miss C. O. Van Duzee, 1.10, 550.14

Total for month,	$5,744.77
Total for year,	45,557.11

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending January 24, 1902.

ARIZONA.—Peoria, 75 cts.; Phœnix C.E., 40, $40.75

CIMARRON.—Anadarko, 5; Ardmore, 5; Chickasha, 2.50; Purcell, 4.10, Jr. C.E., 3.34, 19.94

EMPORIA.—Arkansas, 3.50; Burlingame, 6.70; Burlington, 5; Council Grove, 7.50; El Dorado, 7.45; Peabody, 18.40; Wichita, 1st, 138.34, C.E. No. 1, 2.50, Y.P.M.L., 129.51; Lincoln St., 3.50; West Side, 11.25, C.E., 10, Jr. C.E., 3.75; Winfield, 5, 252.40

KANSAS CITY.—Appleton City, 3.42; Butler, 17.50; Clinton, 5; Independence, 11, Bd., 18.85; High Point, 3; Jefferson City, 3.40; Kans. City, 1st, 20, C.E., 5.50; 2d, 103; 4th, 2.50, Bd., 5; 5th, 3.30; Linwood, 9.25, C.E., 3; Lowry City, 1.60; Osceola, 5.73; Sedalia, Br'dw'y, 3.65; Central, 11; Vista, 1.25, 236.95

LARNED.—Harper, Bd., 7.00

OSBORNE.—Calvert, Mrs. Bieber, 1.50; Colby, 4; Norton, 2; Phillipsburg, 1.20; Russell, 3.18; Wa Keeney, 1, 12.88

OZARK.—Ash Grove, 3.50; Bolivar, 9; Carthage, 1st, Y.W.S., 25; Joplin, 1st, 9.46; Golden Links, 15; Mt. Vernon, 2.82; Neosho, 2, C.E., 2.75, Bd., 2; Springfield, Calvary, 12, C.E., 7.72; 2d, 8; Webb City, 1.25, C.E., 10.55, 112.05

PALMYRA.—Brookfield, 4.37; Hannibal, 11.60; Louisiana, 1.50; Marceline, 70 cts.; Macon, 7.50, C.E., 2.80, Jr. C.E., 1.12; Moberly, 7.77; New Cambria, 2.83; New Providence, 7.20, 47.39

PLATTE.—Chillicothe, C.E., 10; Grant City, 24, C.E., 5; Hamilton, 6; Maryville, 10; Parkville, 9.90; Stanberry, 5.50; St. Jos., Westminster, 30.10, Bd., 15; Tarkio, 27.50; Trenton, 2.50, 145.50

TOPEKA.—Argentine, 2.50; Junction City, 10, C.E., 25; Kans. City, 1st, 6.50; Manhattan, 7; Oakland, C.E., 5; Olathe, 5; Riley, C.E., 5; Seymour, 1.25; Stanley, 8; Topeka, 1st, 85; 2d, 3.12; 3d, 3; Westminster, Bd., 57 cts., 171.17

MISCELLANEOUS.—Medical Student, 10.00

Total for month,	$1,161.03
Total to date,	5,335.59

MRS. WILLIAM BURG, *Treas.*,
Jan. 24, 1902. 1756 Missouri Ave., St. Louis, Mo.

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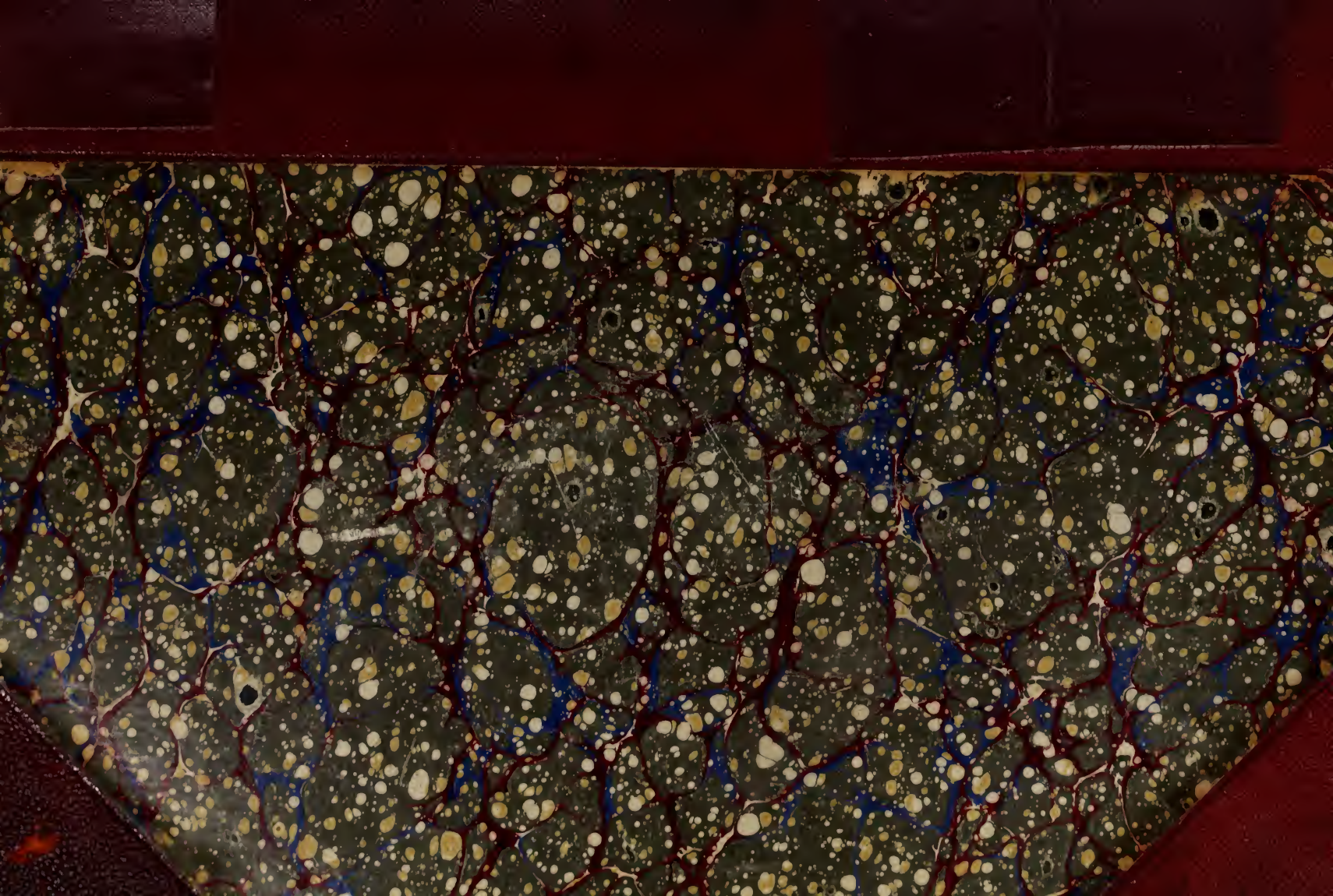
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